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missions in Japan





A  
HISTORY  
OF  
PROTESTANT MISSIONS

IN  
J A P A N  
✓ BY  
PASTOR H. RITTER, PH.D.

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TRANSLATED

BY THE  
REV. GEORGE E. ALBRECHT, A.M.

REVISED AND BROUGHT UP TO DATE

BY THE  
REV. D. C. GREENE, D.D.

UNDER THE EDITORIAL CARE OF  
PASTOR MAX CHRISTLIEB, PH.D.  
*Missionary of the Allgemeine Evangelisch-Protestantische Missionsverein.*



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Rev. J. H. NEESIMA, LL.D.

## AUTHOR'S PREFACE.

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The following historical sketch had its origin in a series of papers written for the "Zeitschrift fuer Missionskunde und Religionswissenschaft," the organ of the "Allgemeine Evangelisch - Protestantische Missionsverein," published in the five numbers from January 1889 to January 1890. This sketch gives these historical papers as a complete whole and arranged in chapters and divisions for the purpose of more ready reference. It also brings the history down to as near the present as possible while at the same time enlarging upon some of the events of the past. These supplementary statements refer especially to the most prominent of all workers in Japan, J. H. Neesima, to the theosophist Col. Olcott, to the Unitarians, and to the "Allgemeine Evangelisch - Protestantische Missionsverein," whose members will be glad to see in this sketch a more detailed account of its operations.

While this sketch was in process of publication the third decade of a most laborious, but also a most exceptionally fruitful missionary work among one of the most gifted and cultured non-Christian people came to its close. The close of this decade saw the proclamation of the Japanese constitution, the first one in Asia. With religious liberty secured by this constitution, it saw the prospect of new treaties, which as early as 1890 were to open to several of the leading powers of the West, Germany among them, access to the whole country. It saw also, in connection with this the strife of opposing parties, raging even until to-day, and endangering the execution of these treaties. All this suggests that the transition from the third to the fourth decade of Protestant missionary work in this highly interesting island-empire is not merely a change of date, but also the beginning of a period of new and laborious conflicts, and at the same time with God's help, of new and still more far reaching missionary victories. Let this be indicated by the changed title "Thirty Years of Protestant Missions;" and let it at the same time remind the reader that thirty years work for the kingdom of God has been accomplished, work for the vigorous prosecution of which the Protestants of the succeeding decades inherit a serious responsibility, and for the sake of which they must not shun any sacrifice whatever.

*Potsdam, in the summer of 1890.*

THE AUTHOR.

## TRANSLATOR'S PREFACE.

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It is not without considerable hesitation that the undersigned ventures to bring the following sketch of missionary work in Japan before the friends of missions. No one can realize better than the missionary in the field how impossible it is to write an accurate history of Japanese missions in a pastor's study in Germany. Still, as the essays, out of which this sketch has grown, appeared in the "Zeitschrift," no one could help marvelling at the skill with which the author had formed a complete whole out of the caleidoscopic reports in the various missionary magazines at his disposal. It was the appreciation of the real worth of these essays which made it impossible to decline the kind invitation of Pastor Spinner, the representative and founder of the Japan Mission of the Allgemeine Evangelisch-Protestantische Missionsverein to become a colaborer with his friend, Pastor

Ritter, in giving to the English reading churches an account of the great things the Lord has wrought in this land.

With Pastor Ritter's permission the undersigned has here and there made such amendments as seemed best for a correct presentation of the work. The statistics are given according to the latest date at hand. Nevertheless changes which the translator has in this way made do not in any way extend to opinions expressed by the author, or to conclusions drawn by him. These have been strictly translated although the translator does not by any means always share them. But it is well at times to help "the giftie gie us to see ourselves as others see us."

The chapter on the work of the "Allgemeine Missionsverein" is, of course, much longer than the work of the society so far—valuable as it is—could claim in such a sketch as is here presented. The reason is stated in the Author's Preface. While this reason is perhaps hardly of equal force in the translation, it seemed best after all to leave the chapter unchanged. There are many mistaken opinions abroad about this society, and even those who perhaps have no sympathy with it, will be glad to get a full statement by one of its members of its aim and purpose. That the beloved Dr. Neesima's picture should appear as the frontispiece of this edition is the wish of Pastor Ritter, a new testimony to the esteem in which our brother was held by all who knew of him.

As the work of preparing the translation had to be done in the odd moments snatched from the manifold duties of educational and evangelistic work, with but few of the sources, used by the author, at hand, the

undersigned must ask the forbearance of the reader for the imperfections which his work exhibits. Nevertheless he hopes that even in less elegant dress the glorious victories of the cross in this beautiful island-empire will not fail to deepen the faith of Christian readers in the power of the Gospel, and to rekindle the zeal of the churches in aiding the Christians of Japan in placing their fair country as a bright jewel in the diadem of the King of kings.

*Doshisha, Kyōto,*

GEO. E. ALBRECHT.

*March, 1891.*

# INTRODUCTION

BY

THE REVISER.

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The Publishers have requested me to write a brief introduction to this important contribution to the History of Protestant Missions, by the late Pastor Dr. Ritter. It certainly is a pleasure to testify to its high value. The industry and discrimination which the book exhibits must impress all readers. In spite of his never having visited Japan, Dr. Ritter has laid hold of many interesting and deeply significant facts relating to the history of the missionary work which have never before been set forth with equal effectiveness. It is no small advantage, as Mr. Albrecht points out, to be able to see the impression which missionary work here has made upon a distant but deeply sympathetic observer. It is true that Dr. Ritter's point of view was different in no merely geographical sense and that he looked with critical eyes upon certain features of the work, but if rightly considered, the service he has ren-

dered is even greater on this account, in that his estimate of the results secured receives an added value from its independence, both of local and theological bias.

It is a pleasure also to bear witness to the great pains taken by my friend the Rev. Geo. E. Albrecht, the translator, to secure accuracy in the many details embraced, especially in the later sections. No one who has not engaged in similar investigations can appreciate the difficulties to be overcome, and the great success which he has attained.

In the supplement which I have prepared at the request of Dr. Christlieb, the main purpose has been, not to write a complete history of the past seven years, but rather to set forth the situation as it appears from my own point of view. So far as details are introduced they are intended chiefly to serve as illustrations. This plan has the disadvantage of seeming more or less unjust to the smaller organizations, but under the circumstances there was no choice. There is, on the other hand, an advantage in this method, by no means unimportant, in that a less complicated impression is made upon the mind of the reader. The impression in the present case will be, I can but believe, one suggestive of bright hopes for the future. The conviction grows upon me, that the more carefully one examines the forces now working in Japanese society, the stronger will be the faith in the coming victory.

The omission of all reference to the Greek and Roman Catholic Missions in the supplement is by no means due to a lack of appreciation of the self-sacrifice which they represent or to a low estimate of the results they have gained. It is simply to be attributed to the limitations under which the supplement was prepared.

It remains for me to express my deep sense of obligation to the many friends who have given me their sympathy and encouragement. Among these I would name especially my friends Messrs. George Braithwaite and J. T. Swift who have kindly consented to read the proofs. Also to the Rev. J. M. MacNair, my thanks are due for his valuable assistance in the revision of certain portions of the text. Others whose aid has been freely given will be mentioned in connection with their respective contributions.

With the prayer that this brief history may serve in some degree to stimulate faith in the Divine Providence which is steadily leading men toward the kingdom of our Lord, I commend it to the friends of Missions in England and America.

Ichigaya, Tōkyō, DANIEL CROSBY GREENE.

May 4th, 1897.

## EDITOR'S INTRODUCTION.

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This book is, in the main, a literal translation of the late Pastor Ritter's German work and will, we are convinced, fill a long-felt want. As the original was written several years ago, it seemed advisable to make some additions so as to bring it up to date. Some slight changes were also necessary in the text to make the text conform with the appendix in regard to actual facts. Since the honoured author had died and could not therefore make these additions and changes himself, the Committee of the Allgemeine Evangelisch Protestantische Missionsverein authorized me to undertake the work; and, as soon as they heard that Dr. Greene had consented to act as reviser, gladly undertook to bear all the expenses connected with the publication. Next to the publishers and the original translator, it is to him therefore that the public owes the present work.

Some introductory notes on Japanese history have been omitted from the present edition, as also a few words on the Unitarians, which written as they were before 1890 are now so out of date as to be actually misleading. The part treating of the work of the Allgemeine Evangelisch Protestantische Missionsverein, I have rewritten, drawing largely in doing so from an article on the subject in the Shanghai Mercury by my colleague, the Rev. E. Schiller, to whom I wish to ac-

knowledge my indebtedness. With these exceptions the first part of this book is a literal translation of the late Pastor Ritter's German book.

With page 247 begins the Supplementary Chapter. This was written by Dr. Greene up to page 284. Then follow special contributions written by representatives of the various missions referred to. The Rev. T. M. McNair wrote the account of the Presbyterian Group, the Rev. L. B. Cholmondeley that of the Episcopalian, the Rev. J. L. Dearing the Baptist, the Rev. C. E. Garst that of the Church of Christ in Japan, the Rev. J. W. Cate the Universalist, the Rev. Clay Mac Cauley the Unitarian, Mr. J. T. Swift that of the Young Men's Christian Association and the Rev. H. Loomis that of the Bible Societies. The statistics of population were furnished by the Rev. T. M. Mc Nair and revised by Mr. G. Braithwaite; the article on Self Support was also contributed by the Rev. T. M. McNair. The lists of the places where mission work is now being done were prepared by myself as also the index.

In conclusion I wish to thank all those who have so kindly assisted me in carrying this book through the press especially Messrs. J. T. Swift and G. Braithwaite, who have between them done almost the whole of the proof reading. It is my earnest desire that this book may help those who are working for Christ in this country to understand each other better and may thus hasten the coming of His kingdom.

Tōkyō, January 1898.

M. H. CHRISTLIEB.

# TABLE OF CONTENTS.

## HISTORY OF PROTESTANT MISSIONS IN JAPAN.

	Page.
<i>Introductory Chapter</i> ... ..	1
FIRST DIVISION :—THE PERIOD OF PREPARATION.—1859-1873 ... ..	
1. <i>Perry's Expedition (1853-1854) and its Results</i> ... ..	5
2. <i>Missionary Work prior to the Fall of the Shogunate.—1859-1868...</i>	
A. The First Four Missionary Societies in Japan.—First Baptisms.	8
B. Obstacles to the Work of Missions.—Hatred of Foreigners — Assassination of Ii Kamon ... ..	10
C. Preparatory and Indirect Missionary Activity ... ..	
a. Study of the Language.—Christian Literature.—Translation of the Bible ... ..	16
b. Educational Work. — Medical Missionary Work. — The Ex- ample of Family Life.—Services at the Legation ... ..	22
3. <i>Missionary Work after the Fall of the Shogunate.—1869-1873</i> ... ..	
A. Increase of Missionary Forces 1869 —The American Board. The Church of England Missionary Society ... ..	24
B. The Downfall of the Shogunate... ..	26
C. Persecution of Christians ... ..	28
D. Beginning of Toleration ... ..	33
E. Missionary Results up to 1873. — First Protestant Church.— First Missionary Convention —Translation of the Bible ... ..	39
SECOND DIVISION : — THE PERIOD OF LAYING FOUNDATIONS. — 1873-1883 ... ..	
1. <i>Political Changes and First Expressions in Favor of Christianity.</i>	
A. Removal of the Edicts against Christianity from the Public Notice-boards ... ..	44

	Page.
B. Introduction of the Gregorian Calendar and of the Christian Sunday ... ..	46
C Iwakura's Embassy (1871-1873) and its Results — Mori's opinion of the Bible.—The answer of Prof Gneist regarding the Introduction of Christianity ... ..	47
2. <i>Reverse Movements</i> ... ..	
A. Insurrection of the "Samurai" from 1873-1877 (Saigo Takamori).—Assassination of Okubo, 1878 ... ..	50
B. A Refutation of Christianity with an Introduction by Shimazu Saburo ... ..	54
3. <i>Missionary Forces, Activity, and Results in General</i> ... ..	59
4. <i>Activity of the Various Missionary Societies considered in Groups</i> ...	
I. The Congregationalists ... ..	64
II. The Presbyterian Group ... ..	76
III. The Episcopalians Group ... ..	79
IV. The Methodist Group ... ..	80
V. The Baptists ... ..	82
VI. The Special Group:— Medical and Women's Missionary Societies, Bible and Tract Societies... ..	83
5. <i>Opposition and Gradual Decline of the Native Religions.</i> —(Efforts of the Buddhists at Reform — The Shin Sect. — Religious Scepticism) ... ..	85
6. <i>Common Features of Japanese Missionary Life</i> ... ..	
A. Mass Meetings ... ..	92
B. Desire for Independence on the Part of the Japanese Churches. —Self-support ... ..	94
C. Independent Churches... ..	96
D. Native Missionary Societies ... ..	98
E. Beginning of Efforts for Union ... ..	99
THIRD DIVISION:—THE PERIOD OF A MORE GENERAL EXTENSION OF CHRISTIANITY.—1883-1890 ... ..	101
1. <i>Helpful Movements and Events</i> ... ..	
A. The Conference at Osaka ... ..	101
B. Prayer-meetings and Revivals ... ..	106
C. Disestablishment of the Native Religions.—Count Ito's journey with regard to the Preparation of a Japanese Constitution ... ..	123
D. Favorable Popular Opinion.—(Fukuzawa) ... ..	126
E. Christianity Favored from Prudential Reasons ... ..	128
2. <i>Opposing Movements</i> ... ..	
A. Indications of a Hostile Sentiment in General ... ..	132
B. Opposition from Buddhism ... ..	134

# TABLE OF CONTENTS.

XIII

	Page.
C. The Theosophist Olcott ... ..	140
D. The Continuing Importance of Shintoism ... ..	146
3. <i>General View of Missionary Activity</i> ... ..	
A. Increase of Missionary Forces and Places of Labor... ..	149
B. Missionary Results ... ..	152
C. Influence upon Women ... ..	160
D. Higher Educational Work and Efforts Towards Founding a Christian University ... ..	163
1. The Educational Work of the Congregationalists.—(The Doshisha and Neesima) ... ..	165
2. The Educational Work of the “United Church of Christ in Japan.”—(The Meiji Gaku-in) ... ..	174
4. <i>Distribution and Activity of the Separate Missionary Groups and     Societies</i> ... ..	
A. <i>Missionary Groups</i> ... ..	
I. The Congregationalists—(American Board) ... ..	177
II. Presbyterians ... ..	183
III. The Episcopalian Group ... ..	187
IV. The Methodists ... ..	194
V. The Baptist Group ... ..	198
VI. The Special Group ... ..	199
B. <i>Societies not Belonging to any Group</i> ... ..	
The Allgemeine Evangelisch Protestantische Missions Verein ...	203
1. Origin of the Society ... ..	204
2. Aim of the Society ... ..	209
3. Work of the Society ... ..	213
C. <i>Independent Churches</i> ... ..	215
D. <i>Efforts at Union</i> ... ..	217
5. <i>The Translation of the Bible into Japanese</i> ... ..	224
6. <i>Missionary Work of the Roman and Greek Catholic Churches</i> ...	
A. Roman Catholic Missions ... ..	229
B. The Greek Catholic Mission ... ..	231
C. The Mutual Relations of the Catholic and Protestant Mission- aries ... ..	235
<i>Conclusion</i> ... ..	237

## SUPPLEMENTARY CHAPTER

BY

THE REV. D. C. GREENE, D. D.

	Page.
1. Political Affairs ... ..	247
The Constitution ... ..	251
The New Treaties ... ..	252
The War with China ... ..	254
2. Material Prosperity ... ..	257
3. Education ... ..	265
4. Shintoism and Buddhism ... ..	266
5. The Ethical Situation ... ..	

## THE WORK OF THE MISSIONS.

1. The Different Groups ... ..	276
I. The Congregationalists ... ..	277
II. The Presbyterian Group ... ..	284
III. The Episcopalian Group ... ..	294
IV. The Methodist Group ... ..	301
The Methodist Episcopal Church ... ..	302
The Methodist Episcopal Church South ... ..	304
The Canadian Methodist Mission... ..	305
The Methodist Protestant Mission ... ..	307
The Evangelical Association of North America... ..	308
V. The Baptist Group ... ..	309
The Church of Christ in Japan ... ..	312
VI. The Liberal Group ... ..	314
The Universalists ... ..	317
The Unitarians ... ..	321
2. The Young Men's Christian Association ... ..	332
3. The Work of the Bible and Tract Societies ... ..	336
The Bible Societies ... ..	338
The Tract Societies ... ..	341
4. The Scripture Union ... ..	
5. Relations of the Missions to one another ... ..	

## THE FRUITS OF CHRISTIANITY.

1. The Growth of the Churches ... ..	343
2. Eleemosynary Work ... ..	344
Conclusion ... ..	346

## APPENDIX.

	Page.
1. Statistics of Christian and Missionary Work (Protestant) in Japan for the year 1896.—By Rev. H. Loomis ... ..	350
2. Comparative Statement of Christian Work in Japan for the years 1890 and 1896 —By Rev. H. Loomis ... ..	358
3. Roman and Greek Catholic Mission Statistics ... ..	359
4. Institutional Church work in Japan with a Census of her Christian Charities.—By Rev. J. H. Pettie... ..	361
5. On Self-Support ... ..	393
6. Statistics of the Urban Population of Japan ... ..	396
7. List of Places where Missionary Work is being done ... ..	405
8. The Roman and Greek Catholic Missions ... ..	430

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# HISTORY

OF

## PROTESTANT MISSIONS IN JAPAN.

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### INTRODUCTORY CHAPTER.

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All true labor for the extension of the kingdom of God helps to complete the grand temple, in which at last all humanity shall be gathered around the altar of love, a complete and harmonious choir, worshipping in spirit and in truth. Foreign missions are but a single department of work although an important one, in the erection of this temple, which is to inclose the whole world, and the labors of the various missionary societies are only separate acts of coöperation. If by means of these this temple is to attain to its lofty height, it becomes necessary that the various missionary societies, like wise builders, should work together in mutual helpfulness, that they should build upon each other's labors, and that each should make itself familiar both with the work of those which have preceded it and with that of its co-laborers, so that the workers may supplement each other's labors, and that the experience

gained by one may not be lost for the others. Especially should the society, to which the author of the following sketch belongs, comply with this rule. It stepped only a few years ago into the ranks of the missionary workers, and began its labors in fields where older and experienced societies had been engaged for several decades with zeal and with success. As a matter of principle it lays the greatest emphasis upon harmonious coöperation, as well as upon a method of work which is regulated, not by chance, but by scientific considerations, conscious of its relation to the development of the church at large. Of this society it is, therefore, chiefly to be expected that it make itself as thoroughly acquainted as possible with what has been accomplished and what is now being done in its fields of labor, especially in Japan, its most important field. This is the duty, not only of our missionaries, but also of those at home who wish to further their labors: for only in connection with the work of the other missionary societies can we understand the labors of our own missionaries, can we aid them judiciously, and promote interest in their work in ever widening circles, while at the same time holding our hearts open for an interest in the missionary labors of others. An account of the entire political and religious development of Japan was given in the organ of our missionary society, the "*Zeitschrift für Missionskunde und Religionswissenschaft*" (1886, p. 129.); where the work of Protestant missions up to that time was considered in a general way. A more detailed historical account is, however, still lacking. To supply this want is the attempt of the following pages.

As is well known, the Roman Catholic Church, through the enterprise of the Jesuits, under the lead of

Francis Xavier achieved glorious victories on the missionary field in the marvellous empire of the Rising Sun, soon after it had been discovered in 1542 by the Portuguese adventurer, Pinto. But these victories ended at the beginning of the 17th century with the bloody and almost total extirpation of the Christianity of the Jesuits and of every other form of Christianity, as well as with the almost complete closure of the empire against all communication with Europe. Only after the country had been re-opened through the treaties of friendship and commerce, which in 1859 gave Western powers access to several seaports, did Christian missionaries, and now also from Protestant churches, obtain entrance again. From this time dates the beginning of the history of Protestant missions in Japan. Notwithstanding the short time which has elapsed since this re-opening of the country, we can distinguish, and that pretty distinctly, three divisions of this history.

THE FIRST DIVISION—from 1859 to the beginning of 1873—is a time of quiet preparation for the real work of missions, especially by gradually overcoming the deep-rooted prejudice of the Japanese people against foreign things in general and against Christianity in particular. This period extends down to the time of the first tangible results of this difficult preparatory work, as they are seen in the organization of the first Japanese Christian church in Yokohama in March 1872, and in the removal in 1873 from the public edict boards of the proclamation which had threatened severe penalties against any who should accept Christianity.

THE SECOND DIVISION—from 1873 to the great general missionary conference in Osaka in April 1883—may be characterized as the period of the first real

missionary activity, especially in laying foundations. During this period mission centres were established by the organization of Christian churches at all the more important points. At the close of this period Evangelical Christianity, represented at the union-conference in Osaka by delegates from all Protestant missionary societies laboring in Japan, for the first time makes itself felt in the empire as one integral factor, with which the future of the country will have to reckon.

Upon this is built THE THIRD DIVISION—from 1883 to the present time. This period shows a more general extension of Christianity, made possible by the unmistakable change of popular opinion in its favor. This change manifests itself most strikingly in the statute enacted by the Japanese government on August 11th, 1884, divesting the native religions, Shintoism and Buddhism, of their prerogatives as state religions, and, as a consequence, quietly granting religious liberty. This popular opinion finds its complete legitimate and political expression in the proclamation of the constitution February 11th, 1889 and in the religious liberty guaranteed by this constitution. Christianity gains a circle of influence larger than any one could have hoped for, by the conclusion of new treaties which are intended to open at least to some of the Western powers, the whole of the country.

Thus this look backward over thirty years of Protestant missions in Japan seems at the same time to entitle us to look forward to a fourth division, one still more promising in the history of the kingdom of God in the Far East.

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## FIRST DIVISION.

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### THE PERIOD OF PREPARATION.

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1859-1873.

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#### 1. PERRY'S EXPEDITION (1853-1854) AND ITS RESULTS.

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The actual beginning of preparatory missionary work must be said to date further back than 1859; especially since we understand by missionary activity, not only the efforts of professional missionaries, but also the indirect religious and moral influence of the Christian portion of the world upon the non-Christian. A missionary effect in this wider sense was caused by that event which had as its consequence the opening of Japan, and which in this way introduced an entirely new era namely, the appearance on July 8th. 1853, of four American men-of-war off Uraga at the entrance to the bay of Yedo. Their commander, Commodore Perry, solemnly presented a communication from the President of the United States, asking for a treaty of friendship and commerce, especially for a mutual promise of humane treatment of shipwrecked persons, and for permission for American vessels to take coal and water at some of the Japanese ports. By no representations whatever, certainly not by the Japanese

junks which swarmed around his ships, could he be persuaded to retire from the vicinity of the capital to Nagasaki,\* and to await there the reply to his message. He did not conceal in the least that he would never submit to such disgraceful conditions as the Dutch had accepted, who had purchased their commercial monopoly, among other things, through a denial of Christianity. At last, after a stay of one week, he sailed away with the brief remark, that 'next year he would come again to get the answer.' In February 1854 he actually did appear again with a double number of ships, and, regardless of all protests, anchoring still nearer Yedo, he repeated his demand with courteous firmness, but without any menace. Harmless but convincing proofs of the terrible effects of the American cannon, later also a telegraph and a miniature railway which Perry exhibited at Kanagawa,† the place agreed upon for carrying on the negotiations, revealed to the astonished Japanese the superiority of Western civilization. On March 31st a treaty was concluded, which opened to the United States at first two ports, to which, with various changes, several others were soon added. Perry owed his bloodless victory, not only to the display of external force, but also to the deep, moral impression made by his whole conduct. Katsu Awa, afterwards Minister of the Japanese navy, who witnessed the negotiations, most appropriately described this impression by saying that a man, who, though supported by ships and cannon,

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\* Nagasaki had been up to that time the only port where foreigners, and of foreigners the Dutch alone, had the privilege of intercourse with this country, and that only to a very limited degree.

† A town on the bay of Yedo, sixteen miles south of Tokyo itself and in close proximity to the present Yokohama.

acted with such gentleness, kindness, patience, and yet firmness, having force, yet not using it, could not be a barbarian, or if he were, it were better for the Japanese to become barbarians themselves. Indeed, these were not the hated and despised barbarians of former years. This was not the Jesuit's cruel and double-tongued passion for making proselytes and for gaining power, nor the characterless greed of the Protestant Dutch. This quiet resoluteness, which, conscious of its power, yet made its demands only in the name of reason and of humanity, awakened in the most intelligent of the worshippers of the Rising Sun a presentiment of a superior intellectual life, against whose world-conquering power the opposition of traditional prejudices would be impotent. But the hidden pulse of this invisible power, a power by which some Japanese even then felt themselves inwardly conquered, is the Gospel of love, which ultimately will remove all barriers now separating nation from nation, and man from man. In this sense Perry's expedition was indirectly a missionary act which prepared the way for the professional missionary, both externally and within the hearts of the people.

Nor did the missionaries delay long. The first Protestant missionary on Japanese soil had already been one of Perry's companions, and is mentioned honorably on account of his piety in Perry's report.\* It was the Baptist missionary, Goble, who, in behalf of the Baptist Free Missionary Society with which he was connected, wished to convince himself personally of the prospect for missions in Japan. On his way home Perry com-

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\* "Commodore Perry's Expedition, Vol. I. Nagasaki, 486."

mitted to him a Japanese by the name of Sentaro who had been rescued from a shipwreck, better known as Samuel Patch as the sailors called him. In America Patch became a Baptist, and when afterwards, in 1860, Goble returned to Japan for permanent missionary work, he accompanied him. The hopes, however, which had been placed upon Sentaro, of winning through him his countrymen, remained unfulfilled, and were probably wrecked on the insuperable prejudice which the Japanese of that time had against everything connected with Christianity. Soon after Perry's successes other reconnoitring trips like that of Goble were made to Kanagawa and Nagasaki by other American missionaries, especially from the neighboring China, chiefly missionaries of the Presbyterian Church. Some found opportunity for teaching English to eager Japanese students; but all left Japan again after a brief stay, because the indispensable condition for permanent work was still lacking, namely, the privilege of residing permanently in the treaty ports.

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## 2. MISSIONARY WORK PRIOR TO THE FALL OF THE SHOGUNATE.—1859-1868.

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### *A. The First Four Missionary Societies in Japan.—First Baptisms.*

It was not until July 1859 that the treaties, which for the most part had been concluded in 1858, went into effect, by which the Christian powers obtained the important privilege of permanent settlement, and it was about the same time that the first Christian missionaries





JAMES C. HEPBURN.

came with the intention of residing permanently in Japan. The precedence on the side of Protestant churches belongs to the Protestant Episcopal Church of the United States, whose missionaries, the Rev. J. Liggins and the Rev. C. M. Williams, landed in Nagasaki as early as May and June respectively. They were followed in October by J. C. Hepburn, M.D.\* of the Presbyterian Church in the United States of America; in November by the Rev. S. R. Brown, D.D., the Rev. G. F. Verbeck and D. B. Simmons, M.D. of the Dutch Reformed Church in America; and finally in April 1860 by the Rev. J. Goble, already mentioned, of the American Baptist Free Missionary Society. All these located at first at Kanagawa excepting Mr. Verbeck who remained in Nagasaki. Until 1869 these four American missionary societies were the only ones working in Japan. The number of laborers likewise changed but little, only to the extent that, in consequence of the civil war in the United States, the Episcopal Church of America, compelled by a lack of funds, temporarily suspended operations, resuming them completely when Mr. Williams was consecrated as Bishop of China and Japan, and in 1869 chose Osaka for his seat.

What then did these four missionary societies accomplish during the decade of 1859 to 1869? Tangible results, estimated by the number of baptisms, were exceedingly small. October 1864 saw the first Protestant baptism of a Japanese convert on Japanese soil. The privilege of administering this sacred rite fell to the Rev. J. H. Ballagh of the Dutch Reformed Church, at

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\* Dr. Hepburn soon distinguished himself by his labors and by his attainments in the Japanese language.

Yokohama, who a few years later also took a leading part in the organization of the first Japanese Christian church. This first candidate for baptism was Yano Riyū, Mr. Ballagh's "teacher," or helper in the study of the Japanese language. It was certainly an impressive and solemn event, as, in view of his approaching end and with the consent of his family, this man accepted the seal of the new covenant and comforted his loved ones with the prospect of a reunion in heaven. But even he did not accept Christianity until he needed no longer to fear human judgment and human penalty. It was not until 1866 that two others of his countrymen followed his example, while until the beginning of 1869 the number of baptized converts does not seem to have been more than six. If we did not know that the Protestant churches of Japan number to-day more than 30,000 native members\* we might be tempted to ask, why make so many sacrifices in money and precious labor all for nothing? But to-day it is evident that this self-denying, and seemingly fruitless, pioneer work was indispensable to the ripening of the rich harvest of Japanese missions, which has been partially garnered even in our day, but which we may hope to see garnered even more richly in the future. Those early labors had first to break the hard soil in order to make it at all receptive for the seed of the Gospel.

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*B. Obstacles to the Work of Missions.—Hatred of Foreigners.—Assassination of Ii Kamon.*

In order to appreciate what missions have done in this direction, it is necessary to consider the difficulties

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\* At the close of 1890 the membership was 32,380.

which stood in the way, and to remember first of all, how limited was the intercourse permitted by the treaties, and how limited it is even to-day, although the popular sentiment is now on the whole more favorable. In accordance with these treaties, Kanagawa, Nagasaki and Hakodate were opened in 1859, Niigata in 1860, Hyogo and Osaka in 1863.\* Yedo was opened at first only for the foreign ambassadors and officials attached to their legations, and somewhat later for foreign intercourse in general. Owing to its more favorable location, Yokohama immediately south of Kanagawa, took the place of the latter in 1862. In these seven open ports, and within a circumference of ten ri† in the surrounding country, foreigners had the right of moving about freely, but for every step beyond special permission had to be asked. Nor were they allowed to live where they chose within these treaty ports, but only in the so-called “concessions.” These are; in Yedo, Tsukiji; in Yokohama, the Bluff and the Settlement; in Osaka, Kawaguchi; in Hyogo, Kōbe.‡ In Hakodate and Niigata alone no “concessions” were set apart. At present the messengers of the Gospel pass beyond these limitations in various ways, both with the knowledge and with the consent, pronounced as well as tacit, of the Japanese government; but even to-day these

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\* Though these dates were named in the treaties, as a matter of fact Niigata was not opened until 1869 and Osaka and Hyogo not until 1868.

† About twenty four and a half miles. English. 1 ri = 2.44 English miles.

‡ Kōbe, separated from Hyogo only by the Minato River, was considered a city by itself. The two are now included in a single municipality called Kōbe; Tsukiji and Kawaguchi extend considerably beyond the “concessions,” with which their names are associated.

restrictions form no inconsiderable obstacle.\* In that first period of the beginning of missionary work, they presented almost insuperable barriers between the missionaries and the natives, since the prejudices of the latter stood like inexorable living sentinels behind them. With the exception of those who gained their livelihood by rendering services of some kind to the foreigners, fear of his own countrymen kept a Japanese from setting foot upon the "Concession," to say nothing of entering the house of a preacher of the "evil sect." To-day the Japanese Government grants without difficulty passports for the interior "for purposes of health or scientific observation," and it knows and approves of their being used for missionary purposes. Formerly permission to go beyond treaty limits was given only to those whom the Government had engaged for service in the interior, for example, as teachers, and strict care was exercised that such positions should not be used for the propagation of Christianity. Even after the first decade of foreign intercourse with Japan, it was more or less dangerous to go beyond the "concession" without being accompanied by native friends, not that the great mass of the people were hostile to the foreigners, for they were indifferent, or often even friendly, and not altogether inaccessible to the Gospel, but the *samurai* the military class, the gentry, the only class among the people, which had any political interest or influence was greatly excited. For some time they had been filled with hatred against the government of

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\* In connection with the revision of the treaties in 1894, these restrictions were removed and passports good for one year are now issued on application through the legations or consulates.—D. C. G.

the Shogun with its system of espionage and its endeavor to suppress all free movement. They looked upon it as a tyrannical usurpation of the rule of the Mikado, the descendant of the Sun-goddess, whose government had been made sacred by ages of uninterrupted rule, but who had been crowded into the background by the Shoguns. The treaties with foreign nations, which the government of the Shogun had concluded, fanned the smouldering fire into an open flame. The *samurai* looked upon these treaties as treasonable, since by them their country would be given into the hands of the barbarians.

The *Tairo*, or Prime Minister, Ii Kamon-no-Kami, who had concluded these treaties in the name of a nonaged Shogun, without the approval of the Mikado, was assassinated in his sedan-chair near the Sakurada gate in Yedo, on March 3rd 1860, while on his way to the Shogun's palace. The assassins delivered themselves up to the authorities with the definite declaration that they had executed the vengeance of the gods on a traitor to the country. The head of the assassinated Prime Minister was taken to Kyoto, the ancient capital of the Mikados, and was there publicly exhibited by the Government with a placard saying: "This is the head of a traitor who violated the most sacred laws of Japan, those directed against the admission of foreigners." That this was possible shows most clearly that in those days the condition of Japan was like a seething volcano. Numerous *samurai* left their feudal chiefs, the *daimyos*, or vassal-nobles of the

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\* Well educated Japanese in Kyoto, with whom the translator has spoken about this matter, discredit the account of the exposure of Ii Kamon's head in that city.—Transl.

Shogun's court, and became *ronin*, that is *samurai* who, having renounced their hereditary lord and the control of his government, roamed over the country, rendering it insecure. "*Jo-i*" (Away with the foreigners) and "*Son-no*" (Honor the Mikado), became the watchwords in which all discontented elements joined, and by which they expressed their hostility to foreigners and to the Shogunate. In 1861 a secretary of the U. S. Legation was assassinated, and the British Legation was attacked by night at the temple of Tozenji, in one of the suburbs of Yedo. Private foreigners also were cut down; and even if it be true that some had provoked the sensitive Japanese by disregarding their customs, there were others who were cut down without provocation by the long sword of the *samurai*, the bearers of two swords. It seems like a miracle that none of the missionaries met with this fate.

The lower classes also generally looked with distrust upon Christianity, for they knew only of the Christianity of the Jesuits, which had been the cause of such bloody disturbances in the 16th. and 17th. centuries. The chief reason, however, was that the laws which had forbidden the acceptance of Christianity on penalty of death, ever since it had been extirpated in those days, were still in force. Everywhere could these laws be seen placarded upon the notice-boards in public places, at street corners and street crossings; and everywhere the Japanese knew themselves surrounded by spies, through whom the government was informed of every transgression of the law. It was rather fear than hatred which kept most of the people from intercourse with the missionaries, or which at least led them carefully to avoid all religious conversation. Mr. Verbeck wrote at

that time to another missionary: "When such a subject," (religious matters), "was mooted in the presence of a Japanese, his hand would almost involuntarily be applied to his throat, to indicate the extreme peril of such a topic." This was the case, says, Mr. Verbeck, especially in the presence of other Japanese, since no man had confidence in anyone else. Even the Japanese servants of the missionaries absented themselves from family worship, still more from the public services of their masters. "No teacher," for example, or instructor in the Japanese language, writes another missionary, "could be obtained at Kanagawa until March 1860, and then only a spy in the employ of the Government. A proposal to translate the Scriptures caused his frightened withdrawal." Mr. Warren, a missionary of the English Church Missionary Society, reports that young men who, for the purpose of learning English, had purchased a book with the title, "The Christian Reader," carefully erased the word "Christian," in order to avoid trouble. "The missionaries soon found," says a missionary report of that time, "that they were regarded with great suspicion and closely watched, and that all intercourse with them was conducted under strict surveillance." Mr. Warren reports as a frequent occurrence that spies in the employ of the government came to the missionaries under the semblance of a friendly approach, in order to ascertain the aim and object of these foreigners, who neither filled a government position, nor were engaged in commerce.

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C. *Preparatory and Indirect Missionary Activity.*  
a. *Study of the Language.—Christian Literature.—Translation of the Bible.*

If what has been written shows that in those years all direct missionary labor, to say nothing of missionary preaching, was entirely out of the question, the query arises, how did the missionaries indirectly further missionary work? One answer is, that they prepared instruments and weapons for more favorable times. They learned the vernacular language, created the beginnings of a Christian literature, and above all they began the translation of the Bible. Few languages are so difficult of acquisition as the Japanese. The Japanese received their first civilization and literature, and with these, their written characters, from China. The conversational language, and to a still greater extent the written language, is a mosaic of Chinese and native terms; even the syllabaries, the *Katakana* and the *Hirakana*—the most common styles of writing—have been derived from the Chinese characters; and where these syllabaries are used, Chinese characters are employed for the numerous Chinese words. Most Japanese books, however, are written entirely\* in

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\* Though many Japanese used to write Chinese, and do still to some extent, as a kind of *tour de force*, in Japanese books proper the particles, for the most part, are written phonetically by means of the syllabary. In many books and newspapers, the words for which the Chinese characters stand are also printed phonetically in very fine type beside their respective ideographs, so that the whole is intelligible to one entirely ignorant of the Chinese language. Even among those Japanese who are fairly familiar with this Chinese character, there are comparatively few who can read Chinese books, unless they are specially prepared with marks indicating the order of thought and the particles to be supplied in order measurably to meet the demands of the Japanese idiom.—Transl.

Chinese characters, and can be read only by those acquainted with the Chinese literary language; and in order to understand the latter it is necessary to know at least three thousand characters, since the Chinese have a separate character for each separate idea. Through these then, the student has to work his way in order to learn the Chinese written language and thus to find access to Japanese literature; but even for a mastery of the conversational language, the knowledge of Chinese is to some extent indispensable. Wisely, therefore, did the missionary societies send especially missionaries to Japan who had previously labored in China.

But even in itself the Japanese language offers great difficulties. It has simply nothing in common with our European languages. It is not, like these, an inflected language, but is agglutinative, that is to say, it forms the changes of the verb, the noun and the pronoun, not by means of changes in the endings of the words, but by suffixing to an unchangeable stem words defining the exact idea, or expressing the relation of the word to other words in the sentence. Moreover, the Japanese language possesses an insufficient vocabulary; it expresses a great variety of ideas by the same words, and in conversation the meaning of the word in any given case can be recognized only from the connection, and even in the written language only by the use to some extent of different characters.\* This explains how in the judgment of the most experienced missionaries, a European requires three full years for acquiring the ability to speak Japanese fluently, much more to preach, and this in spite of the fact that to-day good

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\* This difficulty is unduly emphasized; where the Chinese character is used there can be no trouble of this sort.—D. C. G.

dictionaries and grammars have paved the way to the acquisition of the language. At the beginning, every one had to gather his vocabulary and form his grammar out of his own experience and study and researches, and that while the Japanese were greatly disinclined to enter into intercourse with foreigners, to say nothing of furnishing instruction in their language. What an amount of preparatory work had to be done, and has been done, by the missionaries, not only for the cause of missions, but for science and for intercourse between Japan and the West in general! The palm belongs to Dr. Hepburn of the American Presbyterian mission, whose thorough labors first broke the soil of this hitherto uncultivated field, and who in his so far unexcelled Japanese-English and English-Japanese Dictionary furnished to all students of the language their indispensable guide. The first edition with Roman letters for the Japanese words appeared in 1867; the second in 1873; the fourth edition was published in 1888.

The poverty of the vocabulary and the inelasticity of the Japanese language rendered communication and mutual understanding extremely difficult in intellectual and spiritual matters, especially in religion. For example the corresponding words for our "spirit," "God," "Son of God" are almost useless, because to a Japanese they suggest at once their native superstitious ideas of a spirit as a ghost or spectre, or of a god or son of a god after the fashion of their own numerous gods or sons of gods. The Mikado himself as a direct descendant of the sun goddess is considered the son of a god, and quite characteristic was the reply of a minister of the Mikado's Government, even after the abolition of the Shogunate in 1868, when England and the





REV. S. R. BROWN, D.D.

United States requested the admission of Christianity into Japan, namely, that to permit the instruction of the people in Christianity would mean the introduction of a second son of god, and that it would never do to have two in the country. In view of such difficulties, it was necessary by a close study of the language and of the habits of thought of the people to adapt the language to the ideas of Christianity, and thus to make it useful for missionary purposes by carefully selecting the words, and by skilfully joining the unknown to the known.

This was most necessary for the next important work the translation of the Bible and the creation of a Christian literature in the vernacular tongue. Even after the laborious preparation of the manuscripts, the publication was greatly retarded by the fact that the Japanese were acquainted with the art of printing only from wooden plates, but not by means of moveable type, and on account of the long time required to prepare such type as is to-day in use. Dr. Hepburn printed his dictionary in Shanghai. Almost at the same time with this in 1867, he published the first Christian tract in the Japanese language. It was an "Easy Introduction to Christian Doctrine," Yokohama, 1867, translated from the Chinese. The work of Bible translation met with obstacles resulting from the penal laws against Christianity. Even for the work of coöperation in translating, only a few of the Japanese could be gradually secured, and for the first complete portions no Japanese printer could be found. Misfortune was added; the scholarly missionary, S.R. Brown, of the Dutch Reformed Church had several portions of the translation ready for the printer, when in 1867,

one of those conflagrations which so frequently visit Japanese cities, built wholly of wood, destroyed his house in Yokohama and with it his valuable manuscripts. Consequently the first portion of the Scriptures in the Japanese language appeared only in 1871, twelve years after the first settlement of missionaries in Japan. It was the Gospel according to Matthew, published by the Baptist missionary, J. Goble, who here again came in advance of others. In later days the results of this quiet pioneer work became manifest. They are the rich fruits of the inactivity, as regards public efforts, to which the first missionaries were to some extent forced, and in view of which the missionaries of to-day feel almost like envying them, overburdened as they are with the work pressing from all sides. This preparatory work was the more important because the people of Old Japan were passionately fond of reading, and because side by side with the distrust of all that was foreign, there showed itself more and more strongly a secret desire to become acquainted with foreign things and foreign thoughts. Since all educated Japanese can read Chinese books, these as well as tracts in the Chinese language furnished welcome aid before the appearance of Japanese translations and Christian publications in the vernacular language. Among tracts, "Evidences of Christianity" by the missionary Martin of China gained great influence. More and more frequently the missionaries met with the good fruit springing from the increasing introduction of Chinese New Testaments. The desire for the explanation of points not understood frequently brought the readers in person to the missionaries and so furnished the first occasion for the formation of Bible classes. As early as the first period, described in this chapter,

we find such a Bible class—and one full of interest—gathered around Mr. Verbeck in Nagasaki, namely, three Buddhist priests who did not weary in studying the New Testament with reverential earnestness, and who constantly propounded new questions to their teacher. Perhaps of still greater interest is a Bible class *par distance*. In 1854 a small English Testament fell from one of the vessels of Perry's Expedition and came into the hands of Wakasa, the *karo*, that is, Prime Minister of the *daimyo* of Hizen.\* He was thus induced to procure a Chinese New Testament and to read it in regular meetings with his younger brother Ayabe, and three other Japanese. The strictness of the feudal laws, which did not allow them to leave their residence without permission from their feudal chief, hindered these readers, so eager for knowledge, from seeking personal instruction from one of the missionaries in Nagasaki, two days distant from them. But a messenger twice a week carried questions and answers regarding difficult passages, between them and Mr. Verbeck. Some years later Wakasa and Ayabe came in person to Mr. Verbeck for still more thorough instruction, and to receive, on Whitsunday 1866, Christian baptism, the first converts since Yano Riyu. Wakasa died six years after this in 1872, after having labored diligently for Christianity within, and even beyond, the circle of his family.

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\* The province on the island of Kyushu to which Nagasaki belongs.

*C. Educational work.—Medical Missionary work.  
The Example of Family life.—  
Services at the Legation.*

The most easily accessible way by which the missionaries endeavored to reach the hearts of the Japanese was that of education and instruction, at first chiefly in the English language. But many of these young men, who in ever increasing numbers entrusted themselves to the missionaries for this purpose, gradually consented to the use of the Bible as a textbook. The fact that in 1861 the Government sent about a dozen young men from Yedo to the missionaries in Kanagawa in order to receive instruction in English served as one indication of the passing away of the existing mistrust. About the same time, Mrs. Hepburn succeeded in gathering, also in Kanagawa, a class of five small boys, and later, in 1862, in establishing in Yokohama the small beginning of a school for boys and also of a girls' school. In these schools much precious seed was sown for a harvest at a more favorable time. Many of the pupils of those days were found later among the first founders of Christian churches. The textbooks also which the missionaries prepared for various secular studies must not be undervalued. Their usefulness opened to missionaries to some extent the way even into government schools. In the study of history their usefulness becomes at once manifest, for when the Japanese at one time demanded history without Christianity, they could easily be made to understand that the history of Europe was to a great extent a history of Christianity. But even in branches still more remote from Christianity, it was certainly not without value when the attention at

least was aroused through the occasional introduction of Christian ideas. Neesima, the young Japanese whose epoch-making missionary activity will be mentioned further on, was for the first time led to think about "the true God," when in 1874 he read at the beginning of a manual of geography by an American missionary: "In the beginning God created the heavens and the earth." Mr. Ballagh, who relates this incident, himself adds that, judged by modern science, such an introduction might be of doubtful wisdom, but it was certainly of practical value for a people which first had to do away with the fantastic idea of the especial creation of *Nippon*\* by its Shinto deities, and for Neesima—yes, it may almost be said, for missions in Japan—it was certainly of decisive value. But another much more universal, although at first only indirect, effect of these textbooks and of this whole work of teaching by the missionaries was that the suspicions against Christianity were gradually overcome and innumerable points of contact with the people secured.

This effect was greatly increased by the labors of medical missionaries. Of the first three missionaries of the Dutch Reformed Church one belonged to this class. The Presbyterian missionary, Dr. J. C. Hepburn, was a theologian, philologist, and physician. He established in Kanagawa a dispensary in which many sufferers found relief, until the Government, suspicious of all religious influences, forbade the people to visit it. Toward the end of 1862 when the foreigners removed to Yokohama, he reopened the dispensary and it remained in successful and fruitful operation until 1878.

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\* The Japanese name for Japan.

Owing to the low standard of Japanese medical science, this medical work of the missionaries was at first exceedingly important and influential, and only became of relatively less importance as the Japanese physicians themselves gradually grew into the medical knowledge of the West.

If to this we add the influence which the missionaries exerted by setting before the people the good example of their family lives, through which they could counteract the evil influence of many an excrescence of Oriental civilization, then we may well say that even though the missionaries had to refrain during this first period from direct missionary preaching, their very stay in Japan was a living sermon, which received a more and more eloquent explanation through their services as teachers and as physicians, through their constantly growing intercourse with the natives, and through the free exercise of their religion secured by the treaties, in the "concessions" of the treaty ports. A few days before the Prime minister Ii Kamon, who had signed the treaties with the Western powers, fell under the assassin's sword, a victim to the hatred of foreigners, the members of the English and of the United States legations held the first Protestant worship in Yedo.

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### 3. MISSIONARY WORK AFTER THE FALL OF THE SHOGUNATE.—1869-1873.

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#### A. *Increase of Missionary Forces 1869.—The American Board, The Church of England Missionary Society.*

Beginning with 1869, new activity came into Japanese missions. Not only did the societies already

at work, especially the Presbyterian Board of the United States, increase their forces, but two new societies came upon the field of action, the "American Board of Commissioners for Foreign Missions," and as the first English organization, the "Church Missionary Society." The latter is the representative of the "Low" Church division of the Established Church of England. It first sent out only the Rev. G. Ensor, who made Nagasaki his residence, but he was soon followed by the Rev. H. Burnside. The American Board, which was soon to take a leading part, is the missionary society of the Congregational Churches of the United States. At first, it sent out in November 1869 the Rev. D. C. Greene, who, after a brief stay in Yokohama and Tokyo, chose Kōbe for the centre of his work. He was joined in 1871 and 1872 by the Rev. Messrs. O. H. Gulick and J. D. Davis, and by J. C. Berry, M.D.

The elevation of woman and through her of the family life was then, and is to-day, of the greatest importance. Woman in Japan has occupied from the beginning a more respected position than in other countries of the Orient, indeed, Japan can show several prominent empresses. But until now women have been educated to an altogether too slavish obedience, not only to their husbands, but also to their parents-in-law. Furthermore, they have been completely subject to the arbitrary will of their husbands, who themselves were in no wise bound to any faithfulness whatever, but who could divorce their wives for the most trivial reasons, such as childlessness or talkativeness. A sudden external emancipation would, however, be for Japanese women most dangerous and might easily deprive them of

their noble virtues, especially of their touching devotion as wives and mothers. Only the Gospel and an education based upon it, influencing woman by its ministering love, developing her from the inner liberty and dignity of a child of God to a helpmeet for man, in all things his equal, can be of permanent service. For this purpose there were needed, apart from the wives of the missionaries, who indeed labored side by side with their husbands often with remarkable success, professional lady missionaries, who should not be preoccupied with domestic duties. The first lady missionary on Japanese soil\* was Miss Mary Kidder who in 1869 came as a reinforcement to the mission of the Dutch Reformed Church in Yokohama. In the same city there arrived in 1871 three representatives of the "Women's Union Missionary Society of America," among whom the leadership fell to Mrs. Mary Pruyn. They founded in 1872 the "American Mission Home," an institution for female education, which has become "the spiritual birthplace" of many a Japanese woman.

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*B. The Downfall of the Shogunate.*

The hopes for missionary work in Japan were revived by the mighty revolution of 1868, by which the Shogunate was abolished and the direct government of the Emperor restored. It is true that this movement which restored the latter to power originated with the party of foreign-haters. It began with the attack by the *samurai* of the two most powerful provinces, Choshu and Satsuma, first upon separate individual

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\* With the exception of certain ladies who remained so short a time that no results of their labors can be recorded.

foreigners, and later upon certain United States and European vessels. But in return for their daring provocations they received from the Western powers such convincing lessons of the inexorable superiority of Western civilization, that the prudent leaders of the victorious party, after having carried out successfully the latter part of their watchword, "Away with the foreigners and down with the Shogun," quietly dropped the former part and resolved not to drive out the foreigners, but rather to learn from them. At the same time, they resolved to give to the empire the needful stability by concentrating the national strength in one united, powerful government, as the best means of maintaining its independence against foreign nations. Soon after the decisive victory of the troops of the Emperor over the Shogun at Fushimi, near Kyōto, the representatives of the Western powers were invited to Kyōto, the ancient capital of the Mikados, which with the exception of the Dutch, no European had seen since the expulsion of the Jesuits, early in the seventeenth century. The inviolability of the treaties was solemnly proclaimed. The mysterious seclusion in which the descendant of the Sun-goddess had hitherto kept himself in his palace in Kyōto aloof from the world and its movements, as if hidden behind a folding screen, was given up. The same year on the 26th of November the Emperor entered Yedo, henceforth called Tōkyō, that is, Eastern capital, and on the 5th of January of the following year, he received in audience the representatives of the foreign powers. The same year followed, partly voluntarily, partly under the stress of circumstances, the mediatization of two hundred and sixty-eight *daimyos*, who, however, for a while

continued the administration of their respective territories in behalf of the central government. In this way the old feudal government with its system of feuds, tenures, and caste, with its double government of the Shogun and of the Mikado, the latter in strict seclusion, gave place to a modern and united form of government, with one ruler, with equal rights for all, and with the growing desire to appropriate for itself the fruits of Western civilization. How much hope there was in all this that the root of this civilization, Christianity, would itself also be received in due time !

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*C. Persecution of Christians.*

The favorable results of this remarkable change as regards Christianity, however, did not show themselves immediately. On the contrary, the hatred of foreigners continued to ferment in the minds of the greater portion of the *samurai*, and vented itself repeatedly in murderous attacks, even upon the English legation during its stay in Kyōto. The Government, it is true, gave the foreigners all desired satisfaction, but it was not willing to increase the excitement by showing leniency towards native Christians. How dangerous such a course might have been was shown as late as 1869 by the assassination in Kyōto of an imperial councillor, because he was suspected "of professing wicked opinions," that is, of inclining to Christianity.\* The leading men also

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\* This was Yokoi, the excellent counsellor of the enlightened *daimyo* of Echizen, himself one of the first to favor the introduction of Western civilization, and who sent young men to America for the purpose of education as early as 1866, probably the first who were sent abroad. After the downfall of the Shogunate, Yokoi was called into the service of the

were still too greatly biassed by the prejudice for which the violence and the intrigues of the Jesuits in former days had laid the pernicious foundation. Christianity was regarded as containing seeds of discord, and missionaries were looked upon simply as the pioneers of Western powers in their greed for conquest. In view of the early experiences, it was only too natural that a Japanese official in high position at one time remarked to certain Christian diplomats, when they urged the cessation of the persecution of Christians, that Christianity would be opposed like an invading army.

Only gradually did the people learn to distinguish between Roman Catholic and Protestant Christianity. Hence it was deemed necessary to maintain the native Shinto religion at any cost. It is true that nothing was farther removed from an educated Japanese than religious fanaticism. From his youth up his spiritual food had been the writings of Confucius, which had trained him for religious scepticism, but the very core of Shintoism was the belief in the direct descent of the Emperor from the Sun-goddess. In it was rooted the great reverence of the people for the dynasty. Could those who had restored the direct government of the Emperor allow this foundation of his throne to be undermined by the propagation of Christianity? Four years had

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Government. Through the study of a Chinese Bible he convinced himself of the fundamental truths of Christianity. Griffis, from whose account in the October number of "Our Day" (1890) these notes are taken, says that at heart he had been a Christian. He wrote to a friend: "In a few years Christianity will come to Japan and will win the hearts of the best of our young men. In a certain sense he was a martyr to Christianity, although political reasons had likewise something to do with his assassination. Yokoi's son is the Rev. J. T. Ise—now J. T. Yokoi—pastor of one of the Kumi-ai churches in Tokyo, who has recently come into great prominence.

elapsed since the government of the Shogun had removed the edicts against Christianity from the public notice-boards ; \* but the government of the victorious Emperor posted them again, in spite of the representations of the foreign powers, about the same time that it concluded the treaties. Everywhere, in city and village, side by side with the laws against robbery, murder, and incendiarism, the proclamation could be read : “ The evil sect called Christians is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given.” At first the Government directed its persecution against the Roman Catholics.

In June 1868 the surprising discovery was made that in the village of Urakami, not far from Nagasaki, and therefore near a centre of intercourse, and under the very eyes of the Government, a Christian church of over 3000 members had been kept alive, evidently a result of the Jesuits’ proselyting zeal. This was in spite of the thorough extirpation in the 17th. century, and in spite also of the constant, and zealous watchfulness of the Government ; for as late as 1829 seven Japanese Christians paid for their Christian faith by death on the cross ! Did not this persistency indicate a real danger, or perhaps also an admonition that the sword can not prevail against the spirit ? Those who were convicted of Christianity, including women and children, were at long intervals, the last in 1872,

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\* This statement, alleging the withdrawal of the edicts against Christianity by the Shogun’s government in 1864, seems to have been based upon untrustworthy information. Careful inquiry among those resident in Japan at the time goes to show that the edicts were still posted during the last years of the Shogunate. It is true they were reissued by the Imperial government in 1868, but this indicated simply the adoption by the new authorities of the hereditary policy of the Shoguns.—D. C. G.

condemned to imprisonment or penal labor, and suffered their penalty, sometimes in the coal mines at Nagasaki, sometimes in the interior or in the Northern part of the country. All intercession in their behalf was fruitless.

When in 1871 several missionary societies, in connection with the Evangelical Alliance, presented to the British government a memorial on this point, which led to diplomatic negotiations, the government of Japan stated, among other things, that reverence for the Emperor rested upon the religion of the country; that, nevertheless, it was not the intention to violate private religious convictions, but to suppress Christianity where it would be likely to lead to uprisings or to rebellion, especially where this might occur in the hope of receiving the protection of the Christian powers, and, it was alleged, in the raising of this hope the missionaries were not entirely blameless; that regard must also be had to public opinion, influenced as it was by the recollection of former days. Since no uprisings or rebellions on the part of the Christians had been the occasion of these penalties, nothing can be inferred as to the real reason for the unrelenting spirit of the Government but its deference to the *samurai's* hatred of Christianity, its own distrust of Christians, its belief in the necessity of Shintoism as a support to the government, and its determined opposition to all interference on the part of the foreign powers with the internal affairs of the empire. For cases of especially severe treatment, redress was promised and was granted. Unfortunately this did not restore to liberty more than about one half of the poor exiles; the other half had succumbed to the hardships of their deportation.

Protestantism likewise did not escape martyrdom. The Government properly appealed as proof of its liberality to its having granted permission for the sale of Christian books and to the not infrequent employment of Christian missionaries in its schools, a favor granted exclusively to Protestant missionaries. Nevertheless, persecution came also upon some of their followers. Futagawa, Mr. Ensor's Japanese teacher in Nagasaki, was arrested in 1870, and was released only after two and one half years of severe imprisonment. One night in the last of June 1871, Mr. O. H. Gulick's teacher, Ichikawa Yeinosuke, with his wife was arrested and thrown into prison. In his house were found Hepburn's Japanese translation of the Gospel of St. Mark and of St. John, together with a copy made by himself. This was his crime; while that of his wife, who was then not even regarded as a Christian, was that she had not informed the authorities about her husband. After several changes of location, they were kept imprisoned in the vicinity of Kyōto. He failed to withstand the miseries of his imprisonment and died November 25th, 1872, according to the testimony of his wife, a faithful believer in Christianity. After an imprisonment of seventeen months, she was released, shortly after her husband's death, and now embraced Christianity without incurring any penalty.\* *The age of tolerance had begun for Japan.*

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\* The following note, kindly furnished by Mr. O. H. Gulick, may be of interest in this connection. I take the liberty of adding it. Transl.—“Dr. J. D. Davis states that in the autumn of 1871, during Yeinosuke's imprisonment, he in company with Dr. Greene, called upon the Governor of Kōbe to learn what could be done for the rescue of the prisoner. The Governor assured them that, if Yeinosuke had received baptism, there was no possibility of his escaping the death penalty. If he had not been baptized,

*D. Beginning of Toleration.*

No human embankments could stay the spiritual current flowing through Japan. Wherever Ichikawa's fate became known, or wherever the prisoners of Urakami were led past the houses of missionaries, many a "teacher" withdrew in fear. Japanese servants avoided again for a while the family worship of their employers, and the small circles of Bible readers grew still smaller. But how long could the Government think of barring out Christianity, while allowing a free inflow of an abundance of Christian ideas in all departments not directly religious, especially when what was suppressed in one place was permitted, or even favored in other places? In Kōbe a harmless Bible copyist incurred imprisonment resulting in his death; in Yokohama Mr. Ballagh conducted Bible classes,

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possibly his life might be spared. Soon after Yeinosuke's arrest his case was laid before Mr. De Long, U. S. Minister to Japan, who in an interview with the Prime Minister Iwakura inquired what offense was laid to his charge. The import of the reply was that Japan was not accountable to foreigners for the administration of its government, or the treatment of its subjects. Mr. De Long assured Prince Iwakura that the friendly relations of the United States' government with Japan would be affected if it were known that persecution would follow those who listened to Christian teaching. Shortly after this, Prince Iwakura accompanied by many, since distinguished men, went as ambassadors to America and Europe. In his interview with President Grant's Secretary of State, he was confronted with the story of Yeinosuke's imprisonment, and was assured that the enforcement of the edicts against Christianity could not be regarded with indifference by the United States' Government. It is said that the prince promptly informed his Government of this interview, and that he earnestly advised the immediate removal of the edicts from the public notice boards. Their removal soon took place quietly and silently. Never has suffering for the Gospel of Christ borne fruit more promptly than did the suffering and death of this the last Christian martyr of Japan. His widow, whose health was much shattered by her imprisonment, still lives in Tokyo supported by the annual contributions of her Christian friends."

Sunday schools and prayer meetings, in which Japanese actively participated without incurring any penalty. In Kōbe the attempt was made to keep the young *samurai* who studied English, from attending the morning worship of their Christian teachers, by obliging them to live at as great a distance from them as possible ; in Tōkyō and Yokohama they were permitted to board in their houses. In 1869 Mr. Carrothers of the American Presbyterian mission, founded in Tōkyō, the seat of the central government, the first mission school and a depot for the sale of Christian books. The sale of these books was permitted in all the treaty ports, and, with the zealous help of the American Presbyterian Mission Press in Shanghai, the circulation of Chinese Bibles and tracts increased constantly. Christianity was forbidden, but those who proclaimed it were employed in government schools, both in the treaty ports and the “concessions,” and also in the interior ; they even were invited to organize such schools after Western models. Mr. Verbeck taught for nearly ten years (1869-1878) in the University\* in Tōkyō. It is true that what the Government sought of them was mostly the English language or other secular knowledge ; but it gained confidence in their activity as teachers and educators, and for the sake of their good fruits it more and more allowed schools and educational institutions to be established upon a Christian foundation. Here and there such schools were called into existence through the encouragement and the aid given by high government officials and *daimyos* : for example, in 1870, at the direct instigation of Mr. Oye,

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\* The “Kaisei Gakko,” now Teikoku Dai Gaku, that is, The Imperial University.

the Governor of Yokohama, the Girls' School of that city was organized by Miss Kidder of the Dutch Reformed Mission, a school out of which later sprang the "Isaac Ferris Seminary," which, together with the "Mission Home," mentioned on page 26, has been a most successful nursery of spiritual life for the future of Japan. The *daimyo* of the province of Echizen, Matsudaira Shingaku, invited Mr. Griffis\* from America for the purpose of establishing an academy in his capital, Fukui, near the west coast of the main island. Beginning with 1870 Mr. Griffis labored there for some time as teacher of natural sciences; and what valuable aid to the cause of missions can be rendered by laymen well disposed towards Christianity, the missionaries who later on labored in Fukui can testify. A still more marked effect followed the labors of another layman, Captain Janes, formerly an officer in the United States army, educated in the Military Academy at Westpoint. The *daimyo* of the province of Higo on the island of Kyushu invited him, through the secretary of the Board of Foreign Missions of the Dutch Reformed Church, to found an academy in his capital, Kumamoto. Of this remarkable school more will be said further on, because later it furnished the first theological pupils for the *Doshisha*, the training school which Mr. Neesima founded in Kyōto. It is mentioned now, together with the other schools, only to show how ineffective even at that time the plan of restricting foreigners to the treaty ports, and the edicts against Christianity had come to be, since missionaries

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\* Mr. Griffis, now the Rev. William Elliot Griffis, D.D., is the well known author of "The Mikado's Empire." Since 1893 he has been the pastor of a Congregational Church in Ithaca, New York, U.S.A.

and missionary helpers, ordained ministers as well as laymen, by virtue of the invitation of the Government, or of those clothed with the Government's authority, were allowed to labor for the Gospel even outside of the treaty ports.

In view of such facts, the severe measures against this or that "teacher" of some missionary, in so far as they did not spring from the arbitrariness of single individuals, proved themselves more and more to be the outcome, either of fear of the still powerful old-Japanese party, or of the perplexity as to how it would be possible to yield to the demand for tolerance, which was abroad in all the world, without undermining the national religion and, at the same time also, the authority of the Emperor. In educated circles the number of those favoring tolerance, yes, even the acceptance of Christianity, increased constantly. As early as 1870 a non-Christian Japanese in Tōkyō read the Bible and Martin's "Evidences" with his hundred pupils in a school founded by himself, and expressed the desire that missionaries might explain both. In 1871 several *daimyos* consented to admit the teaching of Christianity to their provinces, and an assembly which the Government had convened in Tōkyō for the purpose of considering political questions, expressed itself in favor of tolerance. A widely read pamphlet went so far as to favor the acceptance of Christianity, emphasizing the distinction between Protestant and Roman Catholic Christianity. The *Kulturkampf* in Prussia and the so-called "Falk Laws" likewise drew the attention of the Japanese more and more to this difference. But no matter how cool and repellent an attitude the overwhelming majority of Japanese might assume towards Christianity, whether

Roman Catholic or Protestant, this much the most far-seeing among them discerned ever more clearly, namely, that Western civilization had planted the seeds of death in the heart of the religions which had hitherto had free sway in the country, Shintoism and Buddhism. A throne which rested upon these rotten props alone was lost, either with or without the edicts against Christianity. The Government made yet another and peculiar attempt to mediate between the old and the new. At first, favoring Shintoism as the foundation of the imperial throne, it had violently repressed Buddhism—formerly the chief stay of the Shogunate. It had withdrawn from it government grants, had forbidden the admission of new pupils into Buddhist seminaries, had even placed Shinto priests over some of the celebrated Buddhist temples, as for example, the temple erected at the grave of the famous Shogun Iyeyasu in Nikko. This last decisive order against Buddhism dates from February 23rd, 1871. But with all this, the Government had only created discontent and had shaken the faith of the middle and lower classes in Buddhism without being able to strengthen Shintoism. Now it sought to reconcile the Buddhist priests by showing them favors. There were even rumors of negotiations on the part of the Kyōbusho, the Ministry of Worship (now abolished), with the foremost of their leaders regarding measures for overcoming the religious indifference of the people. On the 29th of July, a proclamation of the Government invited the people to lectures which both Shinto and Buddhist priests were to give in the most important temples of Tōkyō, for the purpose of imparting religious instruction. In these lectures three propositions were announced and explained as the sum total of all religious

obligations: First; "Thou shalt reverence the gods and love thy country;" Second; "Thou shalt clearly understand the principles of heaven and the duty of man;" Third; "Thou shalt reverence the Emperor as thy ruler and shalt obey the will of his government." It was an attempt to find a common religious basis for Shintoists and Buddhists. Accordingly, the statement was made in terms as general as possible, which, while they on the whole reaffirmed the old faith, would, in the view of the educated classes, bind men but loosely. This statement passed over in silence the fables regarding the descent of the Mikado, though it inculcated obedience to him as a religious duty. Private convictions were accorded a fairly large liberty, though since reverence for the gods was demanded, Christianity was excluded. According to the unanimous testimony of Christian eye and ear witnesses, these lectures were but slightly attended, and the success was exceedingly small, especially for the reason that those who had arranged them, and indeed the large majority of educated men, though they looked upon the old religions as an indispensable means of keeping the people in obedience, they themselves believed neither in the Sun-goddess, nor in Amidha Buddha, nor in Kwannon.\* To suppose, as was done in some places, that the Government, foreseeing the failure of these attempts, only intended by them to demonstrate most clearly to the adherents of the old *régime* the impossibility of maintaining it, and to prepare the way for the new, must be considered, however, as rather too artificial an explanation. Yet in point of fact, these

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\* The former the chief deity of Shintoism, the latter two the chief deities of Buddhism.

attempts were the transition to the tolerance of Christianity. In October of the same year, 1872, a proclamation was issued, according to which a portion of the government grants was withdrawn from the Shinto priests. The same proclamation closed with the statement that thereafter lectures on religious topics could only be given after the permission of the Government had been obtained; and it was understood that to missionaries such permission would not be refused. *A further decree of February 19th, ordered the removal of the edicts against "the evil sect" from the public notice-boards*, and thus a great obstacle was taken out of the way of the missionaries; a new and promising era for their labors had begun.

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*ii. Missionary Results up to 1873.—First Protestant Church.—First Missionary Convention.  
Translation of the Bible.*

If at the close of this first division we ask for the results of the missionaries' labors, we must answer that but few tangible results can be shown. Until the spring of 1872, in all Japan there were but ten baptized Protestant converts. Besides these we find in most of the treaty ports, and, in consequence of the employment of missionaries, in government schools, also in some places outside of the treaty ports clustering around the missionaries, small groups of pupils who, in order to learn English and other interesting studies of a secular nature, were ready to put up with the reading of the Bible; and further, mostly as an outgrowth of these classes, still smaller circles of interested Bible

readers and inquirers, or of attendants at Sunday schools and religious services of a wholly private character. But among these were also some who were held by the selfish interest of earning their daily bread as "teachers" or servants, or who were attracted by curiosity, or by the beneficence of medical aid. To this may be added the very small beginning of schools and educational institutions:—these are the visible results of thirteen years of hard toil. Are they in their insignificance only a proof of the unconquerable religious indifference which—a stronger wall than penal laws—made a highly gifted people of thirty-six millions of souls inaccessible to all missionary preaching? Or did they indicate a first breach which had been opened? To hope the latter required at that time a strong faith.

Only one striking sign served as encouragement to such faith, namely, *the organization of the first Japanese Christian Church*. The manner of its origin is of special interest. Mr. Verbeck begins an account of this with the words: "The Japanese Church is born in prayer." At Christmas in 1871 certain English-speaking residents began to hold prayer meetings in Yokohama which were attended by some Japanese students, partly out of deference, partly from curiosity. Yet one of the students had asked Mr. Ballagh a short time before what he must do in order to obtain a new heart. During the week of prayer in January of 1872, these meetings were held daily, and in view of the manifest impression which they made upon the Japanese, they were also held during the first week after the Japanese New Year in February, and were continued until the end of the month. At the opening of each meeting the Book of Acts was read in course with the Japanese and

was translated into their language. Soon a few of the Japanese took part in prayer. "After a week or two the Japanese, for the first time in the history of the nation, were on their knees in a Christian prayer meeting, entreating God with great emotion, with the tears streaming down their faces, that He would give His Spirit to Japan as to the early church and to the people around the apostles." Captains of English and of American men-of-war, who were present, were led to say: "The prayers of these Japanese take the heart out of us."

As a direct fruit of these meetings, the first Japanese Christian Church was organized on March 10th, 1872. It consisted of nine students, partly pupils of Mr. Ballagh of the Dutch Reformed Church, who were baptized on that day, and of two older Japanese, who had been previously baptized, namely, Ogawa baptized by the Rev. David Thompson of the American Presbyterian Mission, and Nimura, baptized by the Rev. Geo. Ensor of the Church Missionary Society. Mr. Ballagh was chosen pastor of this church, Mr. Ogawa elder, and Mr. Nimura deacon. The new church was named "The Church of Christ in Japan," and is now called, in distinction from other later organized churches, entirely with reference to its location, the "*Kaigan Church*," that is, the "Seashore Church." With the coöperation of the Japanese members of the church, a creed and also rules of church government were drawn up. The first article read: "Our church does not belong to any sect whatever; it believes only in the name of Christ in whom all are one; it believes that all who take the Bible as their guide and who diligently study it are

the servants of Christ and our brethren. For this reason all believers on earth belong to the family of Christ in the bonds of brotherly love."

In these principles, as well as in the name of the church, and in accordance with its mixed composition, and still more with the pressing need of the Japanese people, we can see unmistakably and with real joy the manifest endeavor not to give to the Church of Japan the one-sided character of a single denomination, but notwithstanding the various missionary and church societies laboring in the country, to lift the church, from the start, above the distracted condition and the limitation of the creeds of the Evangelical churches of the West, and thus to pave the way for a national Japanese Church, one in itself, founded upon the simple Gospel.

In connection with the origin of this "The Church of Christ in Japan" a certain feature of doubtful expediency can not be wholly denied, namely, the holding of prayer meetings more and more frequently, and the increasing of the fervor of the prayers to the highest degree of emotion, with the pronounced, practical purpose of bringing to pass a new outpouring of the Holy Spirit after the manner of the apostles at Pentecost. In the future this feature will manifest itself in other places still more strongly in the most excitable mass meetings and revival manifestations. But for our part this somewhat strange outward appearance shall not keep us from paying our highest recognition to the men who laid the first good foundation in Japan. How far the further development corresponded with this promising beginning, the following divisions of this sketch will show.

During the time covered by this division the endeavor of the various missionary societies for united coöperation found still another successful expression in a convention of all missionaries working in Japan, which met in Yokohama the 20th of September 1872, chiefly for the purpose of preparing the way for a Japanese translation of the Bible, but also in order to promote coöperation in other directions. The proceedings of this convention, however, will be considered further on, when the ripening fruits begin to manifest themselves.

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## SECOND DIVISION.

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# THE PERIOD OF LAYING FOUNDATIONS. 1873-1883.

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### I. POLITICAL CHANGES AND FIRST EXPRESSIONS IN FAVOR OF CHRISTIANITY.

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#### *A. Removal of the Edicts against Christianity from the Public Notice-boards.*

Most of the important turning points in the history of Protestant missions in Japan stand in close connection with corresponding radical changes in the political life of the country. Upon the first reopening of the country through Commodore Perry in 1854 and the granting of the privilege of permanent residence to foreigners at the treaty ports in 1859, followed, respectively, the first visits of reconnoitring missionaries and the first permanent settlement of others. The abolition of the Shogunate and the elevation of the Emperor to the position of sole ruler was followed in 1869 by the first noticeable reinforcements to the missionary body, especially through the coming of the American Board, which entered with great vigor upon the work.

Again, hand in hand with important political events, the year 1873 brings by far the largest increase of

missionary forces during the 25 years from 1859 to 1884. To the twenty-eight laborers on the ground, were added twenty-nine new laborers, male and female, only two less than the total number which had come to Japan during the first period. The next largest increase of twenty new laborers came in 1877, shortly after the close of several of the most important political transactions of the year 1873. Among the latter, the removal of the edicts against Christianity from the public notice-boards was of the most direct advantage to the cause of missions, for it created a wholly new basis for their work. No matter if the Government did declare that these laws were still in force and that the edicts had been withdrawn only because, like the laws against robbery, murder, or incendiarism, they were sufficiently well-known. No matter how urgently the Government might warn the people against thinking that the acceptance of Christianity was now permitted.

What could all this mean? Those who had been arrested on account of their Christianity were liberated. In influential places like Yokohama, Tōkyō, and Kōbe, the Gospel was preached without hindrance, and was listened to without the hearers incurring any penalty. Only in remoter districts, or through the influence of officials favoring old Japanese ideas, did occasional interruptions and police annoyances occur. This showed plainly enough that the Government intended through the removal of the edicts, first to withdraw from the eyes of the people the glaring contrast between the published law and the tacit permission of Christian preaching, in order thus to prepare the way for the complete abolition of these prohibitions. At that time the party of Christian-haters was yet too strong to

allow this, but after these laws had for some years lain in desuetude, they were officially contradicted by the new constitution of the empire, proclaimed in 1889, which granted religious liberty to all subjects. For all practical purposes, however, the removal of the edicts from the public notice-boards amounted to a revocation of these laws.

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*B. Introduction of the Gregorian Calendar  
and of the Christian Sunday.*

Another measure of the Government could brighten the hopes of missions only indirectly, as a sign of the growing influence of Christian civilization, viz., the exchange of the Japanese lunar year for our solar year, through the introduction of the Gregorian calendar, January 1st, 1873, only with the difference that the years were not counted from the birth of Christ, but from the accession to the throne of the first Japanese Emperor Jimmu, in 600 B. C.\* An attempt to introduce Sunday as a day of rest for officials had to be withdrawn soon on account of the dissatisfaction which it created, and instead of it the so-called "Ichi-Roku," ("one-six") was instituted making the first, sixth, eleventh, sixteenth, twenty-first and twenty-sixth days of each month holidays. When the missionaries refused to teach on Sundays, their further employment in government schools was forbidden. In practice this prohibition was, however, scarcely ever enforced; on the contrary, since the other numerous English and American officials in Japanese employ declined to work

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\* The common reckoning dates the years from the reorganization of the empire in 1868, thus 1890 was the 23rd year of Meiji, that is, the illustrious reign.

on Sunday, while on the official "Ichi-Roku" holidays they could not work, the difficulties soon increased to such an extent that on April 1st, 1876 the Government accepted the Christian Sunday as a holiday for all officials. Although the great mass of the people paid but little or no attention to this, for the Japanese Christians, participation in the observance of Sunday was greatly facilitated, and the legal foundation was laid for a Christian Sabbath.

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*C. Iwakura's Embassy (1871-1873) and its Results.  
Mori's Opinion of the Bible. The Answer of  
Prof. Gncist regarding the Introduction  
of Christianity.*

A more powerful effect, however, than that caused by laws and ordinances, was produced by the event which has made the year 1873 a memorable turning point in the modern history of Japan, viz., the return on August 13th of that year, of the large embassy which had left its native shore on the 23rd of December, 1871 for the purpose of visiting the centres of political and civilized life in the West. The official purpose was to effect the revision of the commercial treaties, especially the abolition of the clause, so humiliating to Japan, according to which the various treaty powers had reserved the right of jurisdiction over their respective subjects within the treaty ports. This object was not accomplished, but instead of it a far more important result of this journey was brought back, viz., the comprehensive insight which the intellectual leaders of the people had gained through their own eyes, into Christian civilization. The head of this embassy was

Iwakura Tomomi, Minister of Foreign Affairs, the soul of rejuvenated Japan.

In an official address in England, he summed up his impressions gained during his journey, in the following words: "In our journey eastwards from the empire of the Rising Sun, travelling towards the rising sun, we find everywhere a new sunrise above the one which we had so far enjoyed. New knowledge rises daily before us, and when the completed journey shall have made the globe to pass before our eyes, we shall gather up our experience and will then remember that, no matter how far we pressed forward towards the sources of light, each step forward revealed to us another step, beyond the one already taken." The returning travellers had an experience similar to that which had been described but a short time before in Lanman's "Japanese in America," for they appeared to themselves like people who had awakened very late from a deep sleep, and who then noticed how greatly they must hasten in order to catch up with those who had awakened earlier, and who had gained a good start on the road of civilization!

The constant and feverish endeavor of the Japanese people to catch up with those who had gained such a start stands unique in the history of the world. And the results of this endeavor, in spite of many unavoidable and at times serious mistakes, are on the whole astonishing, especially in all matters of education. It is true, the great mass of the people still remained indifferent towards Christianity. In the schools no religion whatever was taught, only the morals of Confucius. The educated classes found in the materialism and atheism of the Western philosophy of nature

a new and welcome proof of the correctness of the scepticism of the great Chinese teacher, and they joined in the formalities of the traditional, native religions only from force of habit. The uneducated classes held more tenaciously to the old ways; but even among them, faith in the old ways was being undermined more and more through the influence of Christian civilization. How could it be possible that religion, the centre of all intellectual and moral life, could permanently remain stagnant, while the whole life of the people "resembled the raging sea stirred up to its lowest depth?" But how? Should Japan really give the example of a rising generation growing up without any religion?

To a superficial spectator it might have appeared as if it were possible to make the fruits of Christian civilization indigenous while yet excluding their root, Christianity itself. But clear-sighted Japanese recognized even then that the latter was permanently indispensable for their country. One of the first of those whom the Government had sent to America for further education was Mr. Mori Arinori, in 1873 ambassador in Washington, later Minister of Education.\* In a remarkable pamphlet regarding Christianity, especially regarding Protestant Christianity in contrast with Roman Catholicism, he expressed himself at the beginning of the period now under review in words of the greatest appreciation. Among other things he said: "The growing influence of the Bible is remarkable and makes itself felt everywhere. The Bible contains an overpowering force of liberty and

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\* Afterwards Viscount Mori. He unfortunately was assassinated on February 11th, 1889 by a fanatic Shintoist.

justice, guided by the united strength of wisdom and goodness."

It was probably not altogether without some connection with the journey of Iwakura, that officials of the Japanese embassy in Berlin asked Prof. Gneist in 1873, whether he deemed it advisable for Japan to introduce Christianity as the state religion. The answer, of course, could only be that a religion could not, and least of all the Christian religion, be confirmed by a decree of the Government, like a constitution; and so this idea was soon abandoned. Certain it is, that it was prompted not so much by a conviction of the truthfulness of Christianity, as by considerations of political advantage,—that as a Christian nation Japan would more easily secure a position of equality among the Christian powers. Nevertheless, this inquiry indicated the essentially changed current of thought in influential circles, and it was this change of thought which took the edicts against Christianity from the public notice-boards and committed them to desuetude.

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## 2. RETROGRADE MOVEMENTS.

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*A. Insurrection of the "Samurai" from 1873-1877, (Saigo Takamori). Assassination of Okubo, 1878.*

We should, however, estimate the spiritual atmosphere in which missionaries labored after 1873 altogether too favorably, if we should forget to mention the powerful counter currents which showed themselves in the many convulsions of political life, and which directly or indirectly influenced the cause of missions. In this

same year of 1873, the dissatisfaction with these innovations, which was brewing in many circles, vented itself in an attempt, fortunately unsuccessful, to assassinate Iwakura. The Buddhist priests in secret stirred up the country people to disturbances on account of the withdrawal of the edicts against Christianity. A rise in prices, which it was said the progressive policy of the Government had caused, made the lower classes in the cities discontented. But above all, it was the *samurai* who were disappointed. Their valiant swords had put the Emperor into the full possession of his rights.

As a reward, the abundant support by means of land and rice, which they had enjoyed in the service of their *daimyos*, was, through the mediatization of the latter, exchanged for a small yearly pension, and this was after a while cut short by substituting for it a still more meagre indemnity. They felt it keenly that the Government tried to cover a part of the increased expenses, which were necessitated by the large innovations in all departments of national administration, by saving it from the allowance made to them, the saviors of the country. Up to this time the *samurai* had considered all other occupations than that of war as dishonorable. While many of them now turned to peaceful occupations, furnishing the Government with an excellent supply of reliable officials, others followed the principle of an eagle who rather starves than become a seed-eater. And so, without occupation, dissatisfied, suffering want, they formed rebellious hordes, especially in the south-west of Hondo, in Choshu, and on the southern main island of Kyushu.

This discontented party gained secret allies in two men who ten years before had helped to bring in the

new era, viz., Shimazu Saburo, the renowned father of the ex-*daimyo* of Satsuma, and Saigo Takamori, formerly the victorious leader of the Satsuma rebellion against the government of the Shogun, as well as against the foreigners. Both, however, belonged to the first among the foreign-haters who saw that it was wiser to learn from the foreigners than to expel them. Shimazu had even gone so far as to send several young men to America for further education. In the war of the Emperor against the Shogun, which broke out soon after this, Saigo had been the commander-in-chief, the right arm and the soul of the troops of the Emperor. In stature a head taller, he also over-towered in influence all other members of the Government, to which he had belonged since the Restoration. Neither of these two men learned to find his proper place in the new order of things, which they themselves had helped to introduce. Perhaps Shimazu could not forget the former power of the *daimyos*; perhaps he had sought to induce them to renounce their former privileges in the hope of securing for the *daimyo* of Satsuma a position of power in the new Japan similar to that of the Shoguns, though in another form; perhaps it was only after the mighty transformation, which they had helped to achieve, that both of these men realized that they were rooted in the old more deeply than they themselves were aware, so that the complaints of their *samurai* awakened in their hearts a longing for the romantic past.

Saigo was undoubtedly also influenced by his desire for action, and by his noble, but visionary, enthusiasm for the greatness of his country. This appears from the fact that the widespread discontent came first

to an eruption, when in 1873 Iwakura and Okubo, Saigo's countrymen from Satsuma, at the occasion of a dispute with Korea, counselled the Emperor against declaring war, while Saigo and the *samurai* vehemently demanded it. The latter were to some extent influenced by the hope that such a war would increase their influence, since the new organization of the army on the basis of a general military duty, which would make the *samurai* superfluous, was still incomplete, so that in a great national conflict their help could not yet be dispensed with. Iwakura undoubtedly did his country a great service in keeping it from venturesome exploits. Saigo, however, temporarily withdrew in an angry mood to private life. In a first uprising in Saga,\* which was suppressed in ten days, (1873), he took no part; neither did he share in a second uprising in 1876 at Kumamoto, the capital of the province of Higo,† in close proximity to Satsuma. This rebellion, though of a more serious nature, was likewise speedily suppressed, as well as a third one which occurred at the same time in Choshu.

The embitterment of the *samurai* was still further increased by an order, given in March 1876, which deprived them of the privilege of carrying swords. This privilege was, of course, a constant menace to the foreigners. As late as 1874 the German consul Huber in Hakodate was cut down by a young *samurai* without any provocation whatever. But with the deprivation of his sword, "the *samurai*'s soul," it seemed to him that the last and chiefest glory

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\* In the province of Hizen, northeast of Nagasaki, at the northern end of the bay of Shimabara.

† On the east side of the bay of Shimabara.

of his rank had been taken away from him. Finally Saigo himself resolved upon an uprising on a larger scale. In his native city of Kagoshima, the capital of Satsuma, he gathered his followers in so-called private schools for *samurai*, which were in fact institutions for military drill. He had, however, not yet finished his preparations when the Government was informed of his actions, and after a valiant defense, he was defeated in 1877 in an unequal war, which cost Japan millions of money and much precious blood. Saigo died on the field of battle, honored alike by friend and foe. The breast of every Japanese swells to-day at the mention of Saigo's name, and in all the history of Japan there is hardly a more attractive, and at the same time a more tragic, heroic figure than that of the victor at Fushimi, who died fighting against the self-same cause which his own strength had created, but which had grown beyond its creator.\* The embitterment caused by his downfall unfortunately demanded still another victim, in the assassination of the excellent Okubo (1878) who was held primarily responsible for Saigo's fate.

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*B. A Refutation of Christianity with an  
Introduction by Shimazu Saburo.*

Only he who takes into account the great excitement which caused these last convulsions of the old Japanese national spirit can understand the caution which even the most well-meaning Japanese government had to

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\* Saigo Takamori is also called Saigo Kichinosuke; the latter was his name as a child; Takamori that of his manhood; and Saigo his family name.

observe in its measures regarding the tolerance of Christianity, and at the same time the difficulties which beset the work of missions among the most substantial classes of the people. The acceptance of Christianity seemed to many objectionable, not so much on account of the change of religion, as on account of the unfaithfulness towards the country and the ancient noble Japanese spirit which was supposed to be involved in it.\* This connection of the above named uprisings with the history of missions becomes evident from a remarkable publication directed against Christianity in 1875. Its title is "Bemmō," or "An Exposition of Error" by Yasui Chūhei, a scholar of Yedo.† It derives its great importance as an illustration of the character of those times from the fact, that no less a person than Shimazu Saburo wrote the introduction, under the name of "Minamoto Hisamitsu,"‡ and thus secured for it a wide circulation.§

Its central point, which Shimazu's introduction correctly emphasizes, consists in the charge against the

\* Or "Yamato-damashii," that is, the Japanese spirit, viz., patriotism, loyalty, the spirit of chivalry.

† The English translation by J. H. Gubbins is entitled "'Bemmō,' or An Exposition of Error, Being a treatise directed against Christianity; Yokohama, 'Japan Mail' Office, 1875."—(*Bem*=Exposition; *bō*=error).

‡ Shimazu is the family, Saburo the childhood name, which Japanese children receive seven days after their birth; Minamoto is the name of the old *daimyo* family of which the Shimazu family formed a branch; Hisamitsu is the knighthood name which every Japanese of rank receives at the age of fifteen. The latter becomes his official name, but in ordinary intercourse, the use of the childhood name in connection with that of the family is more common. The person named here is better known under his family and childhood name, Shimazu Saburo.

§ The Doshisha School in Kyōto stands to-day on land formerly occupied by his palace.—(Transl.)

teaching of Jesus, that it undermines the inalienable basis of national welfare, as it is laid down in the "Kō" and "Chū" teachings of Confucius, viz., filial reverence and obedience towards parents and masters, and that in this way it opens the door for every disorder; for Jesus conceded to parents and masters a position as temporal rulers and as dispensers of transient blessings only, while placing himself, as the Son of God who bestows eternal life, over all earthly authorities. Jesus was not willing to allow that any one should love father and mother more than him (Matth. 10: 37); and in addressing himself to the selfish impulses of men by promising "imperishable crowns" and in threatening "inextinguishable fire," he thus leads them to think lightly of the most sacred ties of human society. Buddhism also once taught men, for the sake of eternal rewards or punishments in heaven or hell, to forsake the family and to go into cloisters; but "Buddhism had learned in the course of a thousand years to obey the laws of the country," and was at least teaching its followers "to pray for the future welfare of the master and of the father," and to have masses celebrated "for the souls of the departed."

The teaching of Jesus, however, "bowed its knee to the authority of no ruler of any country whatever," neither did it know prayers nor masses for the dead, not even for parents or masters; "that is the manner of birds and beasts." The object of worshipping the souls of the dead was "to train people in morality." "The question, therefore, whether the dead were at all aware of the honors paid to them was not to be taken into consideration." After the introduction of Christianity, the temple of Jimmu Tennō and of all the emperors after him, and of

all the national heroes, would naturally be destroyed and their worship must cease—an unbearable thought for the patriotic heart of the lover of old-Japan.

The author sees immeasurable evils coming in with Christianity; among these—unfortunately not without reason, to our shame be it said—the danger that the creed controversies among the numberless sects of Protestantism may be transferred to his country. For thoughtful Japanese indeed no refutation of the teachings of Jesus is necessary. To the author, their main support, hope of eternal life, is a chimera. He holds to the words of Confucius: “I do not comprehend the world in which I live, how can I know anything of the next world!” The soul he considers a product of the body. A world in which “they neither marry nor are given in marriage” (Matth. 22 : 30), in which there is neither marriage, nor eating, nor drinking, he considers to have but little attraction, and in his hatred of Christ he is led to say :..... “and so far as imperishable crowns are concerned, for my part I have no desire for them, nor do I fear the eternal fire. Even if it be admitted that Jesus is the Son of God and rewards those who believe on him, and punishes those who love their parents more, or who reverence their rulers and masters more than him, I would not for one moment abate in my love for my parents, nor in my loyalty towards my lord, even though I should become the very devil himself.” But the populace will be easily led astray by phantoms of the other world.

How great then the danger that by favorable political changes some ambitious Christian conqueror may find in the Christians of Japan allies for the destruction of the

country ! Therefore, precautions must be taken, and since Christians, in the hope of eternal life might render unconquerable resistance, "the spread of this religion could be stayed only by putting its adherents to death." It is evident the author is in bitter earnest ; and it is also clear how difficult it must have been for the work of missions to cultivate the soil of a country, where behind publications after the fashion of "Bemmō," a strong party of discontented people was standing, secretly drawing the *samurai* sword against the Christians.

This pamphlet is very instructive for missionaries and for friends of the cause of missions, because in it is reflected in a concentrated form the spirit of old Japan in its opposition to Christianity. It exhibits a lofty scepticism, after the manner of Confucius, towards the unseen world, joined with the sober, practical utilitarianism which uses the worship of ancestors as a means of education, regardless of the question whether the ancestors themselves know anything about it or not. It presents a patriotism, and a praiseworthy reverence for parents, masters, and authorities, which is to a Japanese to-day the sum total of all morality. With regard to this teaching many a Christian in Germany could learn much, but in its light the expressions of Jesus, like those recorded in Matth. 10 : 37, that whosoever loves father and mother more than him is not worthy of him, appear to the Japanese blasphemies. Even now "Bemmō" can be found in the hands of young Japanese in Germany. Many an objection against Christianity, advanced to the teacher, can be traced back to this source ; and it is not easy to explain, even to those who otherwise are well inclined

towards the Gospel, that love for parents can very well exist side by side with words like those quoted above, and that true filial piety, and true reverence for masters and for authorities comes to exist only when it is sanctified through love for the Heavenly Father, and when in this way it is purified from all tyrannical arbitrariness and from all slavish fear. Unfortunately a great obstacle to this work is caused by the absence of true filial piety, which the Japanese notice at times in Christian families.

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### 3. MISSIONARY FORCES, ACTIVITY, AND RESULTS IN GENERAL.

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Having thus pictured to ourselves the new soil, which the political changes of the year 1873 and the agitations following upon them had created, we must now ask somewhat more definitely for the results of missionary work in this new soil, during the period now under review, that is, from 1873 to 1883. Who were the workers? In the first place the seven societies, already in the field, received considerable reinforcements. Of the twenty-nine newcomers already mentioned, twenty-one belonged to these societies. The other eight were divided among three newly entering societies, viz :—the missionary society of the Methodist Episcopal Church of the United States, that of the Methodist Church of Canada, and the English Society for the Propagation of the Gospel. To these were added in 1874, the Edinburgh Medical Missionary Society and the United Presbyterian Church of Scotland; in 1876, the Evan-

gelical Association of North America; in 1877, the Society of the Cumberland Presbyterian Church of North America and the Society for Promoting Female Education in the East, the seat of which is in Philadelphia; in 1879, the English Baptists and the Reformed Church of the United States, that is, the German Reformed, in distinction from the Dutch Reformed Church; and finally, in 1880, the Methodist Protestant Church of America, distinguished from the Methodist Episcopal Church by its presbyterian form of government.

These are the missionary societies which entered the field during the period covered by this division. Furthermore it is to be noted that in 1873 the Japan Mission of the Baptist Free Missionary Society was transferred to the Baptist Missionary Union, likewise of North America. Including the societies already in the field before 1873, there were at the close of 1882 eighteen missionary societies engaged in the work—thirteen American and five English—with a total of 145 laborers—89 male and 56 female—exclusive of the wives of missionaries and exclusive also of the Japanese laborers secured in the meantime.

Not only in numbers did the missionary forces increase considerably, but the mode of working likewise became much more direct and comprehensive, and, therefore, also more far reaching and successful. Until then there had been only small circles of pupils and of inquirers in the houses of missionaries, and only occasionally visits of missionaries outside of the "concessions." Then came more and more frequently small Bible classes and instruction by missionaries in all kinds of public and private schools, outside of the

“concessions” and of the treaty ports as well. In these schools the Bible was used as a language textbook; with some small mission schools, at first only so-called day schools, modest beginnings of boarding schools, were connected. Now, however, there sprang up everywhere, even outside of the concessions, publicly advertised preaching places, at first only, it is true, in the homes of willing natives in which—thanks to the moveable paper partitions—room could be made as need required. Later on the preaching place becomes the centre of a small band of baptized converts, which soon develops into a local church and builds an unpretentious chapel. Soon around each local church new preaching places are formed. The small schools gradually grow into larger institutions, perhaps into high schools, often with extensive boarding establishments, such for example, as the “Isaac Ferris Seminary” of the Dutch Reformed Church in Yokohama, and the “Graham Seminary” of the American Presbyterians, in Tōkyō, both higher girls’ schools. Especially noteworthy were the two large collegiate schools, with theological departments for the training of native pastors and evangelists, the Doshisha in Kyōto (associated with the American Board) and the Union Theological School in Tōkyō (connected with the united Presbyterian bodies), of which more will be said further on. Converted Japanese soon aroused interest in Christianity outside of the treaty ports, and this led frequently to invitations for missionaries. More advanced Japanese students in the theological seminaries, especially during their vacations, frequently prepared the soil in places where the missionaries themselves could not yet appear.

With the silent and at times even pronounced consent of government officials, the missionaries used for missionary tours into the interior the passports granted for health and scientific observation. And in the interior also small Christian circles gathered around the preaching places, which later could be developed into churches and into new missionary centres, as the native theological students matured into pastors. In this way there sprang up besides the mission stations proper, that is, places where foreign missionaries resided, a number of out-stations. Medical services and employment in schools also gave frequent opportunity to establish mission stations outside of the treaty ports. In this way Japan was gradually covered with a network of stations, out-stations, and churches, the meshes of which were at first, of course, large, but which were gradually filled up.

At the close of this period there were 37 stations and 93 churches, of which 83 were at the same time out-stations. The churches were indeed at first often very small. When, according to Dr. Verbeck's account, the first missionaries of the American Baptist Union, immediately after their arrival in Yokohama, began to form a church February 2nd, 1873 entirely out of members of their own families, (the first Japanese united with this church not earlier than July,) we may see in this an excess and a danger of self-deception and of aiming at outward appearances. We might even ask whether a church of eleven members, like the first Protestant church in Yokohama really deserved the name of "church." The second, which was organized on September 20th, 1873 by the American Presbyterian missionary, Mr. Thompson, in Tōkyō, consisted of

seven members from the first church, who had removed to the capital. At the first synod of the united Presbyterian bodies, however, October 3rd, 1877, it could be reported that that first church, the Kaigan Church, had 126, and the second, the Shinsakaye-bashi Church, 120 adult members, and that the allied Presbyterian missions could show in Yokohama besides the Kaigan Church a second with sixty; in Tōkyō, apart from the Shinsakaye-bashi Church, two, as well as four others in neighboring provinces, comprising a total of 623 members.

Moreover, at the beginning of the year 1883 there existed according to a statistical table of the Japanese branch of the Evangelical Alliance, as has been already indicated, in all Japan 93 Protestant churches with 4,367 adult native members. Such results, it must be admitted, justify sufficiently the bold measure of organizing churches, which, no matter how small at the beginning, proved themselves excellent centres around which to crystallize the work. The statistical table just referred to also mentions 63 mission schools with 2,540 male and female pupils, not counting 109 Sunday schools with 4,637 scholars, partly children, partly adults. At that time there existed 7 theological schools with 71 students, from which had gone forth 49 native ordained ministers and 100 unordained evangelists and catechists. Besides these, the 37 native Bible-women, who had been educated in the girls' schools and seminaries, proved themselves exceedingly helpful to the missionaries as teachers of the Scriptures. These results certainly testify to a method of work on the whole practical, and must create in us the desire to study more in detail some of the most important enterprises.

#### 4. ACTIVITY OF THE VARIOUS MISSIONARY SOCIETIES CONSIDERED IN GROUPS.

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Six chief types, or groups, of missionary societies have to be distinguished; the Congregationalist, the Presbyterian, the Episcopalian, the Methodist, the Baptist, and the Special group, that is, societies for pursuing particular branches of missionary work, such as, medical missions, women's societies, Bible and tract societies.\*

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##### I. THE CONGREGATIONALISTS.

During the period now under consideration the Congregationalists are represented only by the American Board (American Board of Commissioners for Foreign Missions, or A. B. C. F. M.). The eminently successful work of this missionary society has already been mentioned several times. It was formed in 1810 and has its seat in Boston. Its aim is not so much the founding of national, as of local churches, which it endeavors to bring to self-support as soon as possible. This Congregational independent procedure especially suits the Japanese, as they also lay great stress, and certainly not wrongly, upon their national independence in ecclesiastical matters. Another factor which was of great advantage to the American Board was the large number of laborers, in comparison with other missionary societies, with which it entered

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\* The Roman letters written in parenthesis after the full name of each missionary society are the customary, monogrammatic abbreviation for the same. A knowledge of these abbreviations is indispensable for those who would understand the English and American missionary journals.

the field almost from the beginning. At the opening of the year 1883, it had in its service 27 male and female laborers, over against 23 and 22 of the Episcopalian Methodists and of the American Presbyterians respectively, who came next in point of numbers. Another advantageous factor was the prudent concentration of these forces in the three cities Kōbe (or Hyōgo), Osaka, and Kyōto. All three are situated on the main island of Hondo, are in close connection with each other, and occupy, by reason of their importance and situation, a commanding position for all Japan. The ancient capital of Kyōto, not far from the beautiful Lake Biwa, furnishes an excellent starting point for expeditions into the interior. From Osaka and Kōbe on the Inland Sea\* connections are easily made with the islands of Shikoku and Kyūshū and by way of the straits of Shimonoseki† with the entire west coast of Japan.

The decisive factor, however, for the success of the American Board was *one* man, who seemed providentially destined to become, as it were, an apostle to his people. This was Neesima, whose name has been already mentioned.‡ He was born on February, 12th, 1842 in Tōkyō,§ the son of a *samurai*, who at that time stayed with his lord, the *daimyo* of Annaka,|| at the capital.

\* In Japanese "Seto-uchi" or "Seto-uchi-no-umi," that is, the sea within the straits; it lies between Hondo, Shikoku, and Kyūshū.

† Between Hondo and Kyūshū.

‡ Cf. p. 23.

§ The 14th. of January is often erroneously given as the date of Mr. Neesima's birth; it was the 14th. day of the 14th year of Tempō, corresponding to the date given above. The Tempō era extended from 1830 to 1844.

|| A city in the province of Kōzuke, about seventy-five miles north west of Tōkyō. This is the paternal home of Mr. Neesima, but not his birth place, as is often supposed.

His father, rejoiced at the birth of a son, since his former children had all been daughters, and on hearing the news, clapped his hands exclaiming "shimeta," that is, I've got it, and "Shimeta" became the name of young Neesima. Afterwards he exchanged this name for that of his foster-father, Mr. Hardy, and has become known in the West as Joseph Hardy Neesima, in Japan as Neesima Jo.\* In early youth he learned the Dutch language, served at the age of about twenty-one on board a vessel employed in surveying, and thus reached Hakodate in April 1864. The yearning for knowledge and truth, which had been created in him by the reading of a manual of geography, written in Chinese by an American missionary, which a friend had given him some time before, was soon to be gratified. His inquiring spirit had become dissatisfied with the legendary deities of his native land. He sought for the God who "created the heaven and the earth, of whom he had read in a Biblical history, which had fallen into his hands. At that time the death-penalty hung over everyone who attempted to leave the country; but stronger than the fear of death was in his breast the longing for the wonders of the West and for its God. In Hakodate he became the Japanese teacher of Père, now Bishop Nicolai, and made the acquaintance of certain friends who aided him greatly in his plan of making his way to the West.

Finally he was received on board a foreign vessel, which was loading for Shanghai; but at night, hidden

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\* The Japanese equivalent, or *kun*, of the Chinese ideograph employed to express "Jo" is "Yuzuru," so that the mistake has arisen of considering this the childhood name which at baptism he exchanged for Joseph Hardy.

in a boat carrying vegetables and other provisions he was obliged to go on board, and even on the ship itself it was with difficulty that he could evade the search of the police. From Shanghai the kind-hearted ship captain gave him free passage in return for all kinds of services, some of which were, of course, such as a proud son of a *samurai* could look upon only with aversion. In Boston the captain introduced his protégé to the owner of his vessel, Alpheus Hardy, a zealous member of the American Board. Neesima found in Mr. Hardy's family a second, a Christian home, and with his whole soul he embraced the Gospel as his and his country's most precious treasure. He resolved to become a missionary to his people and through the liberality of his foster-father, he received the necessary collegiate and theological education in Phillips Academy at Andover, at Amherst College, and at Andover Theological Seminary. Very characteristic as a starting point of his intellectual and spiritual education is a prayer which Capt. Taylor has preserved for us; "O God!", so he prayed in October 1865 soon after his arrival in Boston, "if you have eyes look upon me: if you have ears listen to me! With all my heart I wish to read the Bible, and I wish to become civilized through the Bible."

During his vacation in 1868 he spent a night at the house of Dr. N. G. Clark, Secretary of the American Board. When in the morning he was asked to conduct the family worship, he did so with a sincerity and fervor, which those who were present have never forgotten. Immediately after worship he took Dr. Clark by the hand and asked him most urgently to give him the promise, that he would see to it that, as soon as

possible, a missionary should be sent to Japan, a promise which was fulfilled the next year. When in 1871 Viscount Mori, who at that time was Japanese minister at Washington, called him to serve Iwakura's embassy as interpreter, he declared 'that he was an exile from his native land and had no other lord than the King of kings.' Thereupon he received a formal and official pardon. In his travels as interpreter of the embassy, he came to know the most important centres of civilization of the old and the new world, and always directed his chief attention to the educational systems of the West. One thought and one desire took hold of him more and more strongly, becoming the motive power and also the aim of his whole life, namely, that, as all Western civilization rests upon Christian education, so he would provide Christian education for his people, and in addition to this a theological school similar to that at Andover, in order to train for his country native messengers of the Gospel. This was the great desire of his heart. The relations into which he came through his travels with the most influential statesmen of Japan, like Ito and Kido, materially aided him in carrying out this desire. After his return to America he placed himself at the disposal of the American Board. His efficiency, the purity of his character, his burning zeal for his Savior and for the Christianization of his native land constantly won new hearts for the mission to Japan.

At the annual meeting of the American Board, held at Rutland, Vt. on the 9th of October 1874, Mr. Neesima being about to depart as a missionary to Japan, addressed, as if inspired, an appeal to the audience, which moved all hearts, asking for the means for a Christian college in Japan. Thirty five hundred

dollars was the reply he forthwith received.\* In his native land he went first to Annaka, the home of his parents. Most cordially they received him and were soon induced to burn the ancestral shrines standing on the *kamidana*,† later also to receive baptism. As early as the 29th, of November 1875, an academy with a theological departement was opened in Kyōto. It received its name "*Doshisha*," that is, "one aim society," from a Japanese company which was formed to provide and administer the necessary funds. This school grew quickly into a flourishing institution. It began its work in 1875 with from six to eight pupils, in rented apartments which were not much better than sheds. At the beginning of 1883, it owned quite a group of buildings, including recitation halls, dormitories, library, reading-room, chapel etc., and numbered 158 pupils, among whom twenty eight were theological students. As early as 1879, fifteen Japanese theological students had graduated into the ministry, forming a considerable reinforcement to the body of Christian workers in their country.

That the *Doshisha* was able to accomplish so much after but four years of existence, was owing to a man who by his labors had most efficiently prepared the way, whose name has already been mentioned, but to whom we now return in order to set in their true light his own merits and the seemingly providential coincidence of his labors with those of Neesima. This man was Capt.

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\* He had written down the address which he intended to give; but spent the previous night in wrestling earnestly in prayer for his country, and then, laying aside his written address, he poured out his heart in those irresistible words, which left no one present unmoved.

† The shelf on which the miniature temples containing the names of the ancestors stand and before which the members of the family worship and present their daily offerings.

Janes who in 1872, at the request of the ex-daimyō of Higo, had founded a school in his capital, Kumamoto in Kyūshū. Kanamori, one of his pupils, afterward one of the leading pastors of the *Kumi-ai* Churches\* relates how this remarkable man had unceasingly enlisted the hearts of the students for Christianity by his enthusiastic words and by the example of his loving conduct. Over the townspeople also he is said to have gained a marvellous influence through his suggestions and counsels, as well as by his intelligent practical aid in connection with the most varied efforts for introducing the advantages of Western civilization. Every Saturday evening he read the Bible with his pupils. At first they only took part in order to learn English and in order to criticize "the Christian teaching; but finally it conquered *us*." "He used to ask us to relate to the lower classes of the people in Japanese what we had learned out of the English Bible." At last thirty of them entered into a sacred covenant, in which they dedicated themselves solemnly to Christ as His servants, and promised to renounce the worship of idols. In connection with the hostility against all innovations, against foreigners and Christians, which, had raged since 1873 through Kyūshū, this small band had to undergo persecution and severe trials, now through the mockery and hatred of their fellow-students, who were otherwise minded, and now through the anger of their troubled parents. Some of them indeed were compelled to leave Kumamoto,

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\* Only five of these students actually entered the ministry, though nine others rendered important service as teachers in the Doshisha and elsewhere. Mr. Kanamori is not now connected with the Kumi-ai Churches nor is he engaged in any distinctively religious work.

and Kanamori, after his return home, paid for his steadfastness by being confined to his house for several weeks.

About twenty of this band broke their vow, but ten of these renewed it again and showed, together with the ten who had remained faithful, and ten others who afterwards joined the band, that a Japanese knows how to suffer for what he has learned to be true. Private affairs compelled Capt. Janes to leave his field of labor about two weeks before the breaking out of the insurrection in Kumamoto in 1876; otherwise he would certainly have fallen the first victim to the popular rage. His thirty students, however, had already gained stability enough in themselves. Like *one* man they entered in 1876, the Doshisha, which had then just been opened, most of them with the intention of preparing themselves for the work of evangelists and pastors to their people. As they had received a sufficient preparatory education from Capt. Janes, they furnished at once the first class for the theological department, which otherwise would have required years of preparatory work.

The writer of this sketch had the privilege of hearing a most interesting statement regarding the influence of the Kumamoto school from the lips of the Rev. J. T. Yokoi, a former pupil of Capt. Janes, who recently visited Germany. He expressed himself to the effect that the results of the work of the American Board were to be attributed first of all to Capt. Janes, the great majority of the pastors associated with its work having been scholars in his school.\*

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\* This statement, while by no means unnatural at the time and certainly interesting as a testimony to the success of Capt. Janes in winning the respect and affection of his pupils, lays too much stress upon the body of

After having founded the Doshisha, Mr. Neesima was most active, not merely in the administration of this school, but also by means of his frequent addresses which everywhere awakened deep interest. He was inexhaustible in his resources in connection with the often difficult negotiations with the Government, when it became necessary to secure permission for opening the school, as well as later, for the employment of each individual missionary.

It was certainly exceedingly fortunate for the Board that through this school, so important in itself, it gained at the same time a permanent foothold in Kyōto, the ancient city of the Emperor and the Rome of Buddhism. No treaty allowed the foot of foreigners to desecrate this sacred soil.\* And how hard this soil was, the missionaries of the Board had experienced when in 1872 during an exposition, they

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influence emanating from the Kumamoto Band. No one can deny the great prominence of many of the pupils of Capt. Janes, both in the Doshisha and in the pastorate at the time this statement was made, yet even then, there was manifest a distinct disadvantage in the very fact of this prominence, in that it gave a sectional aspect both to the Faculty of the Doshisha and to the Kumi-ai Churches and tended to diminish the sense of responsibility of other pastors and evangelists. It is not too much to affirm also that the paramount influence which they attained in the Doshisha served to deter other and most worthy men from accepting appointments in that institution—men who would have added great weight to its teaching force.

Of the class of fifteen to which especial reference is made, the first to graduate from the theological department of the Doshisha, only four Messrs. Ebina, Miyagawa, Yokoi, and Kozaki are now occupied in distinctively religious work. Only two are connected with the Doshisha. Capt. Janes returned to Japan in 1893, but he has not resumed his auxiliary relation to the missionary movement. D. C. G.

\* This statement is not strictly accurate, for the treaties explicitly declare that a diplomatic agent or consul general may travel freely in any part of the Empire. D. C. G.

made use of the privilege of temporarily residing in Kyōto. A Japanese who rendered service to the Rev. O. H. Gulick at this time was arrested on suspicion of being a Christian. Mr. Gulick was obliged also to decline an invitation to a school in Kyōto, because he was asked to promise silence with regard to Christianity. In like manner it was at first attempted to make the permission for the opening of the Doshisha dependent upon the promise that the Bible should not be read in the school; and later on certain missionaries were denied permission to settle in Kyōto, as teachers of this school, because Christianity was taught in it, contrary to the orders of the Government. As late as 1880, the governor, who was most active in behalf of introducing Western civilization, but who at the same time was hostile to Christianity, gave to the chief officers of sixty four districts in his prefecture explicit instructions to warn the people against the missionaries, since there were already religions enough in the country. Only as the result of Neesima's ceaseless endeavors, was it possible to overcome the innumerable obstacles which sprang from these circumstances and secure redress, if necessary, from the government in Tōkyō.

Still another most interesting personality must be mentioned here, one who together with Neesima materially promoted the enterprises of the Board. This was Mr. Yamamoto, the blind but intelligent and kind hearted counsellor of the vice-governor of Kyōto. During the above mentioned exposition, Dr. Berry,\* of whom more will be said hereafter, had cured him of a severe illness. Ever after Yamamoto showed a

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\* Cf. p. 24.

touching gratitude to the missionaries by untiring intercessions in their behalf. He became a Christian and did not allow himself to be confounded by the disgrace into which he fell on that account. His sister became in 1876 the wife of Mr. Neesima. With the aid of these excellent men the attempts to employ a number of male and female missionaries as teachers in the Doshisha and in the girls' school, which was established soon after, gradually succeeded, and three Christian churches, including the Doshisha College Church, were founded in this capital of Buddhism.

Just as in this case it was the work of education which broke through the barriers surrounding the treaty ports, so in other cases it was the work of medical missions. By 1872 Dr. Berry had already gathered in Kōbe a number of Japanese students of medicine and had won such confidence that Governor Kanda secured for him permission to give to these students instruction in anatomy by dissection. Similar requests soon came from other places both to him and to his colleague, Dr. Taylor, and by means of their work, and with the help of Japanese theological students, and later also of pastors, new stations were opened and churches founded in quite a number of places along the Inland Sea west of Kōbe, on the opposite islands of Shikoku and Kyūshū, on the west coast of Hondo and in the Lake Biwa region.\* Often

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\* For example along the Inland Sea west of Kōbe, in Okayama; on Shikoku, in Matsuyama and Imaharu or Imabari; on Kyūshū, in Fukuoka; near the west coast of Hondo in Fukui, where Griffis had carried on his school, and (for a time). in Kanazawa; in the interior of Hondo at Lake Biwa in Hikone, and not far from there in Yōkaichi.—(It could hardly be said, however, that the medical missionary work extended to all these places.—Transl.)

indeed the desire was at first only for the physician, but at times also in the first place for the Gospel. "Give us first the Gospel, then the hospital. For the latter we can wait but not for the former," were the words of an official from Okayama, a city of great importance on account of its central location.

A most impressive commentary upon the idea of Christian love, was the reception of the poor into the hospitals. Dr. Berry, furthermore, gained much influence by the expression of his opinion regarding the sanitary condition of Japanese prisons, to which access had been granted him. The Government communicated his suggestions to all prison authorities for their observance, in order to promote better care for the health of the prisoners and also a more humane treatment in general. What blessings rest upon the cause of missions, especially when it measures its successes not only by the number of baptisms, but by the victories which Christian ideas and Christian mercy have achieved! Christian literature and Christian Bibles were likewise in several cases admitted into the prisons, and thus the good seed was scattered so much the more widely, since, owing to the political disturbances and changes of the time, the prisoners often belonged to respectable families and subsequently regained influential positions. When in Otsu, at the outlet of Lake Biwa, fire broke out in the prison, the prisoners, to the great surprise of the overseers, aided in extinguishing the flames and did not attempt to escape. It was ascertained that they had been led to this conduct by reading Christian tracts; and immediately a large number of these were distributed.

To avoid giving a one-sided description, it must be mentioned that Kyōto, Kōbe, and Osaka were not only missionary centres, but that owing to the more favorable popular sentiment in these cities, still more flourishing church life sprang up, together with a manifold educational work. This work was soon strengthened by educated Japanese pastors. The first ordained Japanese pastor in Japan was the excellent Paul Sawayama, who had received his education in America and who was pastor in Osaka from 1877 to 1887 when he was called to his reward.\*

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## II. THE PRESBYTERIAN GROUP.

The churches represented in this group gained greatly in influence and power after 1877 when the churches organized by the American Presbyterian,† the Reformed (Dutch),‡ and the Scotch United Presbyterian§ missionary societies united in forming one organization, the "United Church of Christ in Japan."|| This church was at first governed by a presbytery, and since 1881, when the increasing number of local churches

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\* He died at Osaka March 27, 1887, at the age of only 35 years. His strong faith, self-sacrificing spirit, broad views of Christian duty, and untiring industry won for him the profound respect and warm affection of all who knew him. He has been called the "pastor of pastors." D. C. G.

† The "Board of Foreign Missions of the Presbyterian Church in the United States of America" (A. P. C.) was formed in 1837, and began its work in Japan in 1859; cf. p. 12.

‡ The missionary society of this church was organized in 1857 and began its work in Japan in 1859. Cf. p. 13.

§ The missionary society of the United Presbyterian Church of Scotland (U. P. S.) was organized in 1835, and has been active in Japan since 1874.

|| In Japanese: "Nippon Kiristo Itchi Kyōkwai; the Synod of 1890, however, voted to omit the word "Itchi ("United").

necessitated a division into several presbyteries, it has been governed by a synod which consists of all foreign missionaries, of Japanese pastors, and elders.\* These presbyteries and their officers direct the general affairs of the church, examine and ordain candidates for the ministry and decide regarding requests for the organization of new churches. In 1877 the missions coöperating with the United Church established the "Union Theological School" in Tōkyō, for which the first scholars, twenty five in number, came from the various schools of the different societies which had united in the formation of the new school. The United Church grew rapidly. At the first meeting of the presbytery on October 3rd, 1877, with the venerable Dr. S. R. Brown of the Reformed Church in the chair, 8 churches with 623 adult members were represented. The presbytery at this meeting ordained the first three native pastors: Okuno Masatsuna, Ogawa Yoshiyasu, and Toda Tadatsu. At the close of the year 1882, the United Church numbered 25 churches with 18 native pastors and 1,643 adult members. The "Kumiai Churches" numbered at that time 18 churches with 881 adult members, thus together with the "Itchi Kyōkwai" 2,524 adult members, while the total number of adult Protestant Japanese was 4,367, considerably less than twice the number of these two churches.

The "Itchi Kyōkwai" had its largest number of churches in Tōkyō and vicinity, a few also in the interior, in the provinces of Shinano and Kōzuke and in the south at Nagasaki. The theological school, it is true,

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\* In Japanese, presbytery is called "chūkwai" (middle assembly); the Synod "Daikwai" (Great Assembly); below the "chūkwai" stands the "shōkwai" (small assembly) or session of each local church.

numbered at that time only 18 students. While the American Presbyterians, so far as the number of church members is concerned,\* left their two allies far in the rear, the Reformed Church distinguished itself by being most successful in raising up native pastors. Of the 18 mentioned above, 10 belonged to this church. The small, but well-conducted and self-denying Scotch society, on the other hand, supplemented the labors of the other two through the medical work of Dr. Faulds. He opened in 1875 in Tsukiji, on the Foreign Concession of Tōkyō, the Tsukiji Hospital, the first really missionary hospital. Far out upon the sea shone its banner with the red sun of Japan† and in it a white cross, inviting sufferers into its spacious, cheerful waiting-room, on the walls of which were hanging the Lord's Prayer, the Ten Commandments, and the Apostles' Creed, attracting the attention of all who entered the room, and directing the thoughts of those who waited for the physician of the body to Him who is the physician of the soul. This hall was also used for the instruction of Japanese medical students, and for religious and scientific lectures. The latter were soon so well attended that larger rooms had to be rented.

Dr. Faulds delivered special lectures on Darwin's theory of evolution, in which he opposed the atheistic conclusions drawn therefrom. How praiseworthy is such a lecture from a physician and non-theologian, as a counterweight to the influence of Western scepticism and materialism, unfortunately spreading fast

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\* Out of a total of 1,643, 1,082 belonged to their work.

† The Japanese national emblem is a red ball on a white background, representing the rising sun.

among the followers of Confucius already reared in scepticism! Dr. Faulds' hospital was recognized by the Government, and at the time of the cholera epidemic, he himself was invested with official authority. Episcopalians and Methodists also, at great distances from Tōkyō, gratefully acknowledged the blessings going out from this hospital. Including those who came only for consultation, it was visited by about 15,000 patients annually until 1882, when through the competition of a government institution, a falling-off took place. Dr. Faulds also earned great praise by the publication of portions of the New Testament, religious tracts, and other literature in raised type for the blind; as well as through the assistance he rendered to a company of Japanese philanthropists, in the erection of a blind asylum to which the Emperor himself contributed. Such labors of love showed in the clearest light that it was not only zeal to make proselytes, but mercy and love which governed the missionaries.\*

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### III. THE EPISCOPALIAN GROUP.

This group includes :

1.—The "Church Missionary Society" (C. M. S.), being the missionary society of the "Low Church" party in the Church of England. It was organized in 1799 and has been at work in Japan since 1869, with its chief station in Nagasaki. It has secured a foothold, since 1879, in certain centres in the South of Kyūshū; for example, in Kagoshima, Saga, and Kuma-

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\* While Dr. Faulds' work was certainly most beneficent and successful, the amount of space given to it here is far in excess of the influence which it has had in building up the "United Church."—(Transl.)

moto, also in Osaka, from whence connections have been made with Shikoku and the West; and in Hakodate, from which station Mr. Dening, and later Mr. Batchelor, visited the Ainus, as the first pioneers of work among them. Stations also were opened in Tōkyō and Niigata, the latter, however, was given up in 1883 and its buildings transferred to the "American Board," on account of the necessity which was felt for concentrating the work in hand.

2.—The "Society for the Propagation of the Gospel in Foreign Parts" (S. P. G.), representing the "High Church" party of the "Church of England," organized in 1701, and operating in Japan since 1873, with stations in Kōbe and Tōkyō. It stands far behind the "Church Missionary Society" in success and in ability to train churches into self-support.

3.—The "Protestant Episcopal Church of the United States of America" (A. E. C.), founded in 1835 and operating in Japan since 1859, first in Nagasaki, then, after some years of interruption, since 1869 in Osaka, and later in Tōkyō, under the leadership of Bishop Williams.

At the close of 1882, all three societies numbered 15 churches, with 593 adult members and 15 theological students in 3 schools. The divided condition of the work, which also Mr. Warren of the C. M. S. laments, is plainly visible.

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#### IV. THE METHODIST GROUP.

Four societies belong to this group :

1.—"The Methodist Episcopal Church" (M. E. C.), dating from the ordination of Coke by J. Wesley as

bishop in 1784, but in its present form, from 1819. Its work in Japan was begun in 1873.

2.—“The Methodist Church of Canada” (M. C. C.), which has also been working in Japan since 1873.

3.—“The Evangelical Association of North America” (E. A.), an offshoot of the Methodist Episcopal Church. Its representatives came to Japan in 1876.

4.—The Missionary Society of the “Methodist Protestant Church” founded in 1828, (M. P. C.), differing from the Episcopalian Methodists only in church government. It has been working in Japan, its first missionary field, since 1880.

At the close of 1882 the Methodists had altogether 772 adult converts in 20 churches, 2 theological schools with a total of 19 pupils, and 18 other schools with 149 male and female pupils. Their strength lay in their schools. The Episcopalian Methodists, who are the most prominent of this group, announce as their programme, in connection with each local church a school, in each central station a high school, in Tōkyō a college.—Until 1883, the most important fields of labor were: in the north, Yokohama and Tōkyō with the neighboring province of Shimosā; further north, Yamagata and Sendai; then along the coast between Tōkyō and Osaka, Shizuoka and the important city of Nagoya, the fourth largest city of the empire, situated in a commanding location;\* in the south, Nagasaki and Kagoshima; and in the far north on the island of Yezo, now called Hokkaido, Hakodate.

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\* Nagoya was formerly the residence of the daimyo of Owari

## V. THE BAPTISTS.

These are represented by the "American Baptist Missionary Union" (A. B. U.) organized in 1814, and the English "Baptist Society for Propagating the Gospel among the Heathen," founded in 1792. The latter began work in Japan in 1879, the former in 1873. In 1882 both together numbered 10 churches with 254 adult members. The great majority of these falls to the American Baptists. Mr. Mori Arinori\* rented them in 1874 a house in Surugadai, the centre of Tōkyō, for a girls' school. They also laid great stress upon education, but owing to a lack of laborers they made at first but little progress. Since 1880 they have, however, had greater success, especially through the labors of a Japanese who came over to them from the Greek Church, at first in his native city of Morioka, in the North east of Hondo, and later in Sendai. These results were gained especially by means of revivals which later on created great excitement, especially in the latter city. The English Baptists were greatly hindered in their work by the conscientiousness with which they declined to use for missionary purposes the passports for the interior, which were never given except for purposes of health or for scientific observation.

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\* Cf. p. 49.

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## VI. THE SPECIAL GROUP.

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*Medical and Women's Missionary Societies, Bible,  
and Tract Societies.*

1. The only purely medical missionary society was the Edinburgh Medical Missionary Society, founded in 1843, which began work in Japan in 1874. Dr. Palm, the missionary of this society, after a brief stay in Tōkyō, labored in faithful devotion in Niigata from 1875. There Miss Bird found him in 1878 with a large medical practice; but in 1883 he was obliged to leave his work and return to England.

2. Quietly but effectively labored the two Women's Missionary Societies already mentioned, namely, the "Women's Union Missionary Society" (W. U. M.) and the "Society for Promoting Female Education in the East" (S. P. F. E.). The former, in Japan since 1871, labors in union with the United Church of Christ by means of their Mission Home in Yokohama; the latter, since 1877, in connection with the English Church Missionary Society by means of a girl's school in Osaka. Both have exerted their influence in various ways through their intercourse with the women of Japan.

3. and 4. Not technically missionary societies, but exceedingly efficient pioneers and colaborers, were the Bible and Tract Societies. In 1882 three Bible societies operated in Japan: the "American Bible Society" (A. B. S.) in Japan since 1876,\* with deposi-

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\* Although the American Bible Society was not represented in Japan by a formally appointed agent before 1876, it had taken the principal share in the expense of Bible circulation, so far as American Missionaries were concerned,

tories in Yokohama and Kōbe since 1878; the "National Bible Society of Scotland" (N. B. S. S.) since 1875; and the "British and Foreign Bible Society" (B. F. B. S.), in Japan since 1876. These societies sold in 1882, 16,578 New Testaments and Bibles;\* the latter mostly in Chinese but some in English, and since 1880 also, complete New Testaments in Japanese. Besides these they sold 38,249 separate parts of the New Testament. Side by side with the Bible societies labored the American Tract Society, and the London Religious Tract Society which placed a number of religious publications in circulation, partly in Chinese, and partly, in ever increasing proportion, in Japanese.

Of especial importance to the work of all missions was the completion of the translation of the New Testament into Japanese by a committee, in which all missionary societies were represented. This committee was organized in September 1872 and completed its labors in 1880. For the translation of the Old Testament a similar committee was organized in 1878. This committee, however, did not complete its labors until 1888, so that the work of translation will be noted in the next division. Japanese religious newspapers also did much good. The first of these was published in 1876 by

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from the first. The same Bible Society furnished the funds needed by the Yokohama Translation Committee from September, 1875. In like manner the connection of the British and Foreign Bible Society with the work in Japan antedates by many years the appointment of an agent, or the organization of a committee of superintendence. The Chinese Testaments mentioned in the early part of this history were for the most part copies of the Bridgman-Culbertson Version of the A. B. Society.—D. C. G.

\* Complete Bibles about 300. A more distinct statement cannot be given, because one society does not distinguish in its report between New Testaments and complete Bibles.

the American Board under the name of "Shichi-Ichi Zappō," that is "Weekly Miscellany." Later it took the name of "Fukuin Shimpō," that is, "Gospel News." In 1882 it issued 760 copies. There has also been published since 1876, chiefly under the care of Mrs. E. R. Miller, with the assistance of Mr. Miura Toru, the "Glad Tidings" ("Yorokobi no Otozure") together with a children's paper. In 1882 the Glad Tidings had a circulation of 3100 copies, and the children's paper one of 500 copies.

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5. OPPOSITION AND GRADUAL DECLINE OF THE  
NATIVE RELIGIONS. (EFFORTS OF THE  
BUDDHISTS AT REFORM.—THE SHIN  
SECT.—RELIGIOUS SCEPTICISM.)

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While these missionary forces, looked at by themselves, certainly appear considerable and their success pleasing, it remains true, nevertheless, that as regards the great mass of the people, these missionary efforts had but little real effect. They remained mostly indifferent and continued to hold—no matter how superficially—to the old traditional religions and to the morals of Confucius. It is a mistake to underestimate their power. When at first Shinto and Buddhist priests kept themselves in lofty neutrality and politely entered into unconstrained intercourse with the missionaries, it was merely because they undervalued the power of Christianity. It was in Niigata, so unsusceptible to Christianity, that Christian literature was offered for sale in the grounds of Buddhist temples,

and was even bought by Buddhist priests. It was a clear indication of the growing influence of Christianity that the priests, and almost exclusively Buddhist priests, began to set themselves in decided opposition to it during the period now under review. At times they were perhaps goaded on by the gradual loss of their government revenues. In some places they succeeded in inducing the authorities to use measures intended to repress Christianity. However, the time for this was largely past. When in 1876 they complained to the chief judge of Hyōgo about Christianity, he calmly replied that Christianity was no crime, and the Governor told them point blank, that if they would lead a life of self-renunciation, as priests in former times had done, if they would preach and do works of charity and mercy, they would find but little cause for complaint.

But serious attempts to resist the influence of Christianity were not wanting. The more judicious among the priests recognized the necessity of learning to know their enemy in order to oppose him. It was most likely in this spirit that as early as 1872 some Buddhist priests requested through Viscount Aoki, then secretary of the Japanese legation at Berlin, Pastor Lisco of that city for lectures upon Christianity. Later on students in Buddhist seminaries were required to study the New Testament. The Shinshū, or Monto sect, especially tried by reconciling its doctrines with modern civilization to gain the precedence over Christianity. This sect was founded in Japan in 1213 A. D. by Shinran Shōnin as a reform movement, reminding us somewhat of Protestantism in its rejection of the celibacy of the priests, pilgrimages, fasts, and the like: the Buddhist books

were translated into Japanese out of the original Indian language, which most of the priests themselves did not understand; and deeds of mercy were proclaimed as the only true worship. One of the leaders of this sect during the years reviewed in this section was the English-speaking priest, Akamatsu. He had travelled much in the West, and it was with him that Miss Bird,\* an English lady, had in 1878 her most interesting interview at Kyōto.

In 1879 a pamphlet appeared which endeavored to represent the doctrines of this sect as an enlightened religion, purified from superstition, monotheistic, related to Protestantism, but superior to it. It appealed to a creed drawn up by Rennyō Shōnin, the chief-priest of the sect in the eighth generation from the founder.† The *Shinshū*, literally translated, “true doctrine,” instructs its adherents to pay no attention to other Buddhas but to put their faith only in Amita Buddha, or Amitaba.‡ His immeasurable mercy (Amita=immeasurable) is the only power which can redeem men from the misery of this world and enable them to enter *Nirvana*, that is, eternal bliss. From the time of

\* “Unbeaten Tracks in Japan;” II. pp. 243-253.

† The following is the creed as given by Mr. Akamatsu himself in the April number of the ‘Chrysanthemum’ for 1881. “Rejecting all religious austerities and other actions, giving up all idea of self-power, we rely upon Amita Buddha with the whole heart for our salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation of his name is observed as an expression of gratitude and thankfulness for Buddha’s mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief-priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must also keep the laws which are fixed for our duty during our whole life.”

‡ Amitaba—Immeasurable Light.

putting faith in Buddha man does not need any means of self-help, such as penances, pilgrimages and the like ; except only as "thanksgiving for salvation," provided one invokes Buddha's name, fulfils his moral duties and keeps the laws of the government. The Shinshū sect makes no difference between priests and laymen, and forbids all prayers or supplications for happiness in the present life, because the events of the present life can not be altered by any of the Buddhas, not even by Amita Buddha, but are dependent upon man's conduct in a previous existence, in accordance with the laws of the transmigration of the soul. It seems indeed as if we find here justification by faith in mercy, and in connection with this, just as we have it in Protestantism, an opposition to all external deeds of merit or priestly arrogance. In addition to this, the demands of modern natural science seem to some to be met more satisfactorily than in Christianity ; for in contrast to the belief of Christians in the interference of God with the course of this earthly life, as well as in the hearing of prayer for temporal gifts—which seems possible only by an interruption of the regularity of nature,—such prayers are directly forbidden, since Buddha does not interfere with the course of earthly events.

This is not the place for examining how far the pamphlet in question has imported modern ideas into the ancient teaching of Shinran, perhaps in part through a not wholly impartial translation of Rennyō Shōnin's creed. The intention only is to note how impossible it is to fill up the gulf between this modernized Buddhism and Monotheism and Protestantism when rightly understood. In the first we have Amita, whose precedence over all other Buddha

revelations is in no way proved, who has neither created the world nor exerts any influence upon it ; in the other we have the absolute Spirit and Father of all, without whom nothing is that is, without whom not a sparrow falls to the ground, not because man-like He interferes occasionally with the course of His creation, but because He is efficient in all things, and because the laws of nature themselves are nothing but the constant outflowing of His almighty wisdom and mercy ! In the one, we find the mercy of Amita, an image of fancy derived from the life of the Indian sage, interwoven as it is with legends ; in the other the historic Christ, in whose life and death the divine sonship of man and the revelation of the love of God have become realities ! Thus Buddhism presents an arbitrary faith in a shadow which has no corresponding reality, a faith which has only an external connection with a better walk of life ; while Protestant Christianity presents a faith which consists in being moved by the forgiving love revealed in Jesus and by the new life which has dawned for us in Him, and, therefore, is itself a new life in God and a new power from God, for the transformation of the whole external life ! The Nirvana of the one faith is really non-existence, the visionary blessedness of souls, weary of this world, in the happy contentment, hereafter to be exempt from all the miseries of existence. It must be contrasted with the end of the Christian revelation, namely, the blessedness and perfection of the true inner life by perfect communion with God and with all whom our souls have loved !

Nevertheless, the influence of the Shinshū sect upon large circles of educated people and the power of

Buddhism in general, especially along the coasts and in the cities must not be under-estimated. Even where Shintoism predominates, it is seldom free from Buddhistic elements. An experienced missionary of this period once said that no matter what a Japanese may be during his life, in death he is a Buddhist. A peculiar phenomenon was a journal published in 1880 in Kyōto under the name of the "Two Religions' Magazine." It represented Shintoism and Buddhism as two equally important pillars of the government, "two wings" of the same army, as it were, and demanded the aid of the government for the priests of both religions. It was an attempt of the Buddhists to strengthen their cause by the help of the Shintoists; but the latter maintained such a cool, unfavorable attitude that the journal soon appeared as a "Buddhist Magazine." This and other Buddhist papers and magazines, published in opposition to Christianity, chose as their points of attack mostly the excrescences and seeming contradictions which soon disappear before a deeper comprehension, and such passages of the Bible as are offensive when the Bible is considered as mechanically inspired. Their growing number, (for in two months of the year 1881 three such pamphlets appeared) only betrayed to the people the growing fear on the part of the priests of the ever increasing power of the Gospel. In one of these pamphlets it was said: "Christianity is spreading like a fire upon a grass plain, so that in the capital and in the country there is not a place where it is not preached."

Anti-Christian meetings also were a sign of the times, but often they only served to stimulate the curiosity of the people in the direction of Christianity. The worst

enemy of the Buddhists was their own lack of conviction and of confidence in their cause. Occasionally the priests would say that the battle of the future was to be fought, not so much between Christianity and Buddhism, as between Christianity and materialism. The Scotch Presbyterian missionary Davidson of Tōkyō in 1878 told of a young inquirer who some time before had travelled nearly two hundred miles to a Buddhist temple in order to become a priest, but had been dissuaded from so doing 'since Buddhism was on the decline.' A Buddhist priest who had confessed to Archdeacon Shaw of the S. P. G. Society that he was a Darwinist, when asked how he could still be a priest, replied that he could not do otherwise, since the priesthood was hereditary with them. What wonder that no one wanted to accept longer the faith of the priests, and that in this way the scepticism, already so widely diffused and which offered the most obstinate opposition to Christianity, was stimulated still more.

Every Japanese held most tenaciously that the priest, and, therefore, also the missionary, praised religion to others only from prudential reasons, perhaps not from any gross self-interest, but with the well meant intention of educating the people by means of religion—whether true or false—to morality. Mr. Davidson gives an account of a baptized Japanese who had confessed to him that he himself and a friend of his had often wondered at his cleverness in making it appear in his preaching, as if he really believed what he said. When his friend had been converted and had become an evangelist, he could not help laughing aloud, since he thought he noticed in him the same

skill in dissimulation at which they had laughed in the missionary.

Fortunately the thirst for the truth broke its way through all scepticism, even into the very midst of the priests. In a meeting of priests in Niigata, which considered measures for the repression of Christianity, the priest Yokoi demanded that they should first study to know the new religion. In a second meeting he demanded a reform of the priesthood. When upon this he was accused of secretly inclining to Christianity, he resigned his position in his country parish, travelled many miles to Tōkyō, stripped of everything and mostly on foot, went to Mr. Davidson's house, and after severe inner struggles became a Christian and subsequently a pastor.\*

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## 6. COMMON FEATURES OF JAPANESE MISSIONARY LIFE.

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### *A. Mass Meetings.*

An important advance of public sentiment in favor of Christianity was marked by the Christian mass meetings which began to be held in 1880. Seven years before, Japanese had gone to Christian preaching services only when they were held in private rooms, and even then they had only one ear for the sermon. With the other ear they listened for the coming of the policeman,

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\* This man labored efficiently for some time, and died a few years ago of cholera. He must not be confounded with the Rev. J. T. Yokoi, now residing in Tōkyō.

having before entering the house carefully looked around to see whether one were near. Now Christian mass meetings could be held in Tōkyō in the open air. At the suggestion of Japanese Christians such a meeting was arranged for October 13th, 1880. The ground for it had been prepared by the lectures of Dr. Faulds. The spectacle was peculiar and interesting. The place of meeting was the garden of the "Seiyōken," a rural restaurant on the border of the Uyeno Public Park, famous for its monuments over the graves of former Shōguns, and where in 1868 the last bloody battle for the Shōgun had been fought. The front veranda of the house served as a platform for the speakers. In front on an island in a miniature lake, stood the temple of Benten, the Buddhist goddess of Beauty; within hailing distance on the left was the temple of the universally worshipped, thousand-handed Kwannon, the goddess of Mercy; in the rear was an image of Buddha. This meeting, in which many lectures and addresses were given, lasted several hours. Thousands of every class attended, coming and going; and a local paper in Tōkyō spoke of it with respect and approval.

Kyōto, whose governor had that same year made place for one less hostile to Christianity, saw at that time the astonishing spectacle of large Christian meetings in the theatres, where for hours the attention and interest of thousands was held by various addresses. Among others Pastor Kanamori spoke on "The nature and character of God," Mr. Neesima on the subject, "Christianity adapted to the whole world." Among those who attended were also Buddhist priests, and a Buddhist magazine reported: that "the room was crowded day and night,.....the addresses were well prepared

and were appropriate ; those on ' Faith ' and ' Cause and Effect ' were deeply interesting and were calculated to move the uneducated ; the speakers were eloquent ; one lecture entitled ' Love God and our neighbor ' was unique ; with regard to love, our Buddhists have reason to feel ashamed." Then followed a reference to the inner dissensions of the latter.

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*B. Desire for Independence on the Part of the Japanese Churches.—Self-support.*

The success of missionary work was greatly furthered by the ardent desire for self-support and independent activity which all missionaries praise as a characteristic trait of the Japanese churches. As has already been indicated, the American Board distinguished itself by its zeal and skill in fostering this trait. At the close of 1882, out of the 83 Protestant churches in all Japan, 13 were entirely self-supporting. These were all churches connected with the work of the American Board, and the other five churches associated with it were partially self-supporting. The 26 churches of the "Itchi Kyōkwai" and "Cumberland Presbyterian Church," as well as the 20 churches of the Methodists, were also partially self-supporting, and of the former four were aided by other Japanese churches, and hence not by the missionary society. Of the Baptist churches, on the contrary, four were entirely dependent upon foreign aid, and six partly ; of the Episcopal churches seven entirely and eight partly ; of the latter, however, two (C. M. S.) were aided only by other Japanese churches ; to those entirely dependent upon foreign aid belonged

all five churches of the "Society for the Propagation of the Gospel."

The greater or lesser ability of the churches, connected with these various missionary societies, to care for themselves depended in some degree upon the smaller or larger membership of each local church. The average membership of each Baptist church was from 25 to 26 adults; of the Episcopal and Methodist churches, from 38 to 39; of the Kumiai Churches 49; of the "Itchi Kyōkwai" 63. But the conclusion seems, nevertheless, justified that those missionary societies which by reason of the polity of their churches granted to their Japanese churches the greatest freedom and the strongest impetus for self-government, were also the ones who gave the churches the strongest incentive to self-support: in the greatest degree the Congregationalists, whose churches were behind the Presbyterian churches in membership; then the Presbyterians, Methodists, and the Episcopal societies.

An interesting example of energetic, independent activity was furnished by the church which Mr. Neesima founded soon after his return from America, in his parental home in Annaka. He was there, altogether, only a few weeks and the church remained for some time thereafter without a pastor or a missionary. Nevertheless it established and maintained regular Sunday and week day services, as well as an evening school for girls; while it extended its activity beyond its own town, paid the travelling expenses of ministers coming from other places, and finally engaged in 1879 its own pastor entirely with its own means.

Of this and other churches of the American Board, one of the missionaries said at that time: "The self-

supporting churches develop a remarkable activity." When in 1874 the Japanese treasurer of the First Kumiai Church, of Osaka, which was at the time entirely self-supporting, requested the missionary DeForest for mission aid for the necessary increase of the pastor's salary, and showing the accounts, explained that the church had done its utmost, Mr. DeForest answered that he could well help, but that it would set a bad example. After twenty four hours the treasurer returned with the remark: "I am sorry to have made you unnecessary trouble; I think we can do it alone."

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### *C. Independent Churches.*

The endeavor of the Japanese Christians for independence showed itself also in the springing up of churches which never joined any of the bodies organized in connection with the various missionary societies. One of the very first Japanese converts, Awazu Kōmei, whom Mr. Ballagh had baptized in 1868, a man burning with zeal for the Christianization of his people, founded such an independent church. He died as early as 1880, shortly after the news of the great Christian October meeting in Tōkyō had illumined the darkness of his dying hours, an evening glimmer for his life, a morning dawn for his people. This church was afterwards consolidated with the First Congregational Church of Tōkyō.

At the close of the year 1882 there were among 93 churches with 4,367 adults altogether, 2 independent churches with 127 members; a small number indeed, but their importance is very marked when it is remembered

that rarely could a missionary society favor the organization of such churches, and that other native pastors than those educated by the various missionary societies, and, therefore, strongly influenced by them, could not be had. One of these churches was in Tōkyō, the other in Sapporo on the island of Yezo.

The Church in Sapporo is of especial interest. The so-called "Colonization Department for Yezo" (Kaitaku-shi) had established in Sapporo an agricultural school, which from 1876 was under the direction of Pres. Clark of the Massachusetts Agricultural College. Although not a missionary, he used his influence systematically in the interest of missions, and knew how to win, by his instruction as well as by his daily life, many of his pupils to Christianity. When government officials admonished him that his work was to teach not Christianity but morality he replied, pointing to the Bible: "If I am to teach morality here is my textbook," thus showing to his faultfinders that morality and religion can not be separated. On Sundays he preached. His influence upon his pupils was especially strong on account of the practical manner in which he taught agriculture, by using all moral levers possible, together with the other means of instruction. In practical work and on agricultural excursions, he took the lead in endurance and in all kinds of self-denial and hardship, thus showing to his pupils that he could be a good farmer, and one too not afraid of hard work. He remained in Sapporo only one year, but when Mr. Dening of the C. M. S. went there in 1878, he found among fifty pupils seventeen who were Christians. They soon formed a church which has never connected itself with any foreign

mission, but which has gratefully accepted the occasional services of missionaries.

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*D. Native Missionary Societies.*

Still more important than these independent churches as related to the extension of Christianity and its independent and national development was the organization of native missionary societies. In 1880 the "United Church of Christ" formed its "Home Mission Board," and the "Kumiai Churches" their "Home Missionary Society." But more than that, Christian societies, independent of any mission, were formed, especially the "Seinenkwai" or the Young Men's Christian Association. At first its membership was limited to Tōkyō, but soon it branched out all over Japan and became a flourishing society. Its members belong to the churches of the various denominations, but some local branches also admit non-church members who are interested in Christianity. In 1880 the Y. M. C. A. began the publication of the "Rikugo Zasshi," a Japanese Christian monthly, which from 1882-1890 was edited by Pastor Kozaki, and had a circulation of about 800 copies. It published also matter not directly religious, but was constantly upon its guard to defend and to promote Christianity.\*—"Sekkyō" and "enzetsu kwai"—societies for providing preaching and lecturing meetings—were also formed, which instituted public

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\* It was the organ of the Y. M. C. A. only for a very short time, and became afterwards the property of a private company of Christian men; Mr. Kozaki remained its editor until his removal to Kyōto in 1890. During this time its circulation increased to 1400 copies; it has since passed into others hands and is not now a distinctively Christian periodical.—(Transl.)

gatherings in city and country. There was also organized a "Shimbokkwai," a sort of Christian fraternization society for mutual acquaintance and edification. All these were interdenominational.\*

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### *E. Beginning of Efforts for Union.*

The more the ardent desire for independence showed itself on the part of the Japanese Christians, and the more freely they sought for union among themselves, stepping beyond all denominational barriers, the more strongly the necessity of harmonious coöperation on the part of all missionary societies made itself felt. In this connection, the great conference which convened in Yokohama on the 20th, September 1872 for appointing a union committee from all missionary societies, for the translation of the New Testament, proved of great advantage. A similar conference convened in 1878 for the translation of the Old Testament. An event of great importance and of great influence for bringing the various churches together was undoubtedly the celebration in Tōkyō of the completed translation of the New Testament, on April 19th, 1880. The establishment also of a separate branch of the Evangelical Alliance for Japan, which included all missionary societies, likewise furthered union.

This endeavor for union found, however, its most striking and commanding expression, and at the same time its most powerful promotion, through the

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\* These societies were but shortlived, but such assemblies for mutual acquaintance, or for preaching and lecturing are to-day still held in all parts of the empire.—(Transl.)

conference at Osaka in 1883. In it the different lines of missionary labor of this period come together, so to speak, in one central point ; but at the same time, this conference forms the starting point of numerous impulses for a new and exceedingly fruitful epoch of missionary labor. It introduces us, therefore, into the next period.

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### THIRD DIVISION.

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## THE PERIOD OF A MORE GENERAL EXTENSION OF CHRISTIANITY.

1883-1890.

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#### I. HELPFUL MOVEMENTS AND EVENTS.

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##### *A. The Conference at Osaka.*

At the suggestion of certain missionaries of the American Board and of the English Church Missionary Society, the missionaries of the six denominations residing in Osaka and Kōbe determined in May 1881 to invite all missionary societies laboring in Japan to a general missionary conference in Osaka. The sessions of this conference were held from Monday the 16th, until Saturday the 21st of April, 1883. One hundred and six missionaries (58 male, and, including the wives of missionaries, 48 female) represented 22 societies (16 regular missionary societies, 4 Bible societies, one of these a Baptist society, and 2 societies for seamen).

With a deeply moved heart the senior missionary of the conference, Dr. Hepburn (A. P. C.), recalled to mind how twenty-four years before, when entering for the first time the bay of Yedo, he did not even know

whether missionaries would be allowed to land, and how at that time, together with his wife, he had prayed to God on his knees for a home and a field of labor in Japan. How abundantly had this prayer been answered! An irrefutable proof were the 93 Japanese Christian churches with their 4,367 communicants, to which Dr. Verbeck (D. R. M.) in his address on the "History of Protestant Missions in Japan," could point as to a blessed harvest after long, laborious, and seemingly fruitless sowing. More than all else this conference itself was the strongest proof. This conference, as though it were a grand review of mission forces and their accomplishments, held in sight of the enemy, showed to the astonished Japanese, by the harmonious spirit of its transactions, the Evangelical Church, in spite of its manifest divisions, as a mighty, united, spiritual force; and at the same time it gave to the work of the missionaries a new impetus as well by the increased consciousness of their strength and union which it awakened, as by the profitable exchange of thought on various missionary questions.

On the basis of well prepared addresses, the following subjects, among others, were discussed: "Special Obstacles to the Reception of Christianity in Japan;" "The Educational Work of Missions in Japan;" "Education of Women;" "How shall the Native Church be led to Self-support?" "Medical Missions;" "Missionary Health, Vacations, and Furloughs;" "Proper Care for the Health of Missionaries," who succumb only too soon to their wearying labors; "The Need of an Increase of Foreign Missionaries;" "The Preparation of a Christian Literature," by translation and by original work, and in connection with

this, the question of the proper style which ought not to sink too much into the language of the uneducated people, so offensive to the educated classes, nor ought it to be unintelligible to the lower classes. In connection with this, it was emphasized as a great evil that, by beginning active missionary work too early, missionaries were hindered from thoroughly acquiring the language of the country.

A very animated discussion arose also over the question whether it was in harmony with the obligation of truthfulness to use for missionary purposes passports which were granted only for purposes of health or scientific investigation. Many answered this question in the affirmative, since they were used in this way with the tacit, or pronounced, consent of the authorities. Some also asserted that the restrictions of the passports were intended to hinder, not the activity of missionaries, but the complications arising from trade. Others, for example the English Baptists, could not overcome the feeling that to use them for other purposes than those named in the passports themselves set a bad example of untruthfulness. It was of the greatest benefit that several of these questions were also discussed by the native ministers in separate conferences.

But of far greater importance than a mutual understanding regarding these various questions was the new spirit which came upon the foreign and native missionary laborers and also upon the native Christians, and which frequently carried along many of the non-Christian population who had been opposed or indifferent. The missionaries of the various denominations recognized more clearly than ever before how indispensable it was to walk hand in hand, if they did not wish to take upon

themselves the serious responsibility of failing, by reason of hairsplitting doctrinal and external differences, or, sadder still by petty jealousies, to use effectively the wonderful and providential opportunity for winning perhaps an entire people for the Gospel. Did not these differences to a great extent have their origin in circumstances and in events of a long vanished past, and in the soil of a national life, from which the Japanese people were separated by a gulf broader than oceans? Could they be made at all intelligible to this people? In view of their common aim, their common enemy and the one Spirit of Christ, could they, in an unselfish discussion of the ways and means of Christianizing Japan, be more than a variety of uniforms in the one army of the soldiers of Christ?

These were the sentiments not only of the missionaries but also most emphatically of the native Christians, as they saw Englishmen and Americans, Churchmen and Congregationalists, eye to eye, animated by the same spirit of love, agreeing on the practical questions of missionary work, and alike, feeling the impulse of the same ardor of holy devotion, At the same time closer ties twined themselves around the missionaries and the native Christians. The vital intercourse between Japanese pastors and elders and the missionaries, their mutual coöperation, and the fraternal spirit which proceeded especially from the latter, overcame much of the jealousy and mistrust in the former. "They had looked down upon us"—says a missionary of the C. M. S. "on account of our bungling speech and our Western manners." Now during the discussions and in the sight of many of their own people, native pastors would go to the missionaries and ask

their pardon for the mistrust which they had cherished towards their instructors; "now only did they realize fully that they were their brethren." An increasing religious zeal, especially for active coöperation in spreading the Gospel, showed itself more and more among the native Christians as an unmistakable fruit of the Osaka conference. This was strengthened still more by meetings of native pastors and elders, or of church members, at first in Osaka during the conference, and afterwards in May in Kyōto and Tōkyō. These were meetings in which the waves of religious interest rolled on with increasing force.

This zeal received new momentum also from the echo which our Luther Jubilee awakened in Japan. It was significant that the thought of celebrating this Jubilee in Osaka was first suggested by the Japanese—by Pastor Miyagawa of the first Kumiai Church—and that it was carried through mostly by Japanese physicians, lawyers, and government officials. The celebration took place in a house which the former governor of Osaka had purposed to sell to native priests for holding lectures against Christianity, but which he subsequently, having had some differences with the priests, loaned to the Christians for the object mentioned. Every good Evangelical Christian will rejoice when he hears how at this celebration in the distant East, natives and foreigners from the most widely differing denominations vied with each other in contributing to the praise of our Luther and of the Reformation. Mr. Warren of the Church of England spoke of Luther's principles; Japanese spoke on his life and on the general influence of his work upon those Japanese who accept the principles of the Reformation.

*B. Prayer-meetings and Revivals.\**

The picture of the movement which in part started from the Osaka conference and certainly received a new impetus from it would remain incomplete, if we should overlook the part which the prayer meetings, increasing in number more and more, and in their train the revivals, had upon the progress of the missionary work. They form a feature simply inseparable from the work of English and American missions. The different denominations, from the quiet Anglicans and the Scotch Presbyterians to the most excitable Methodists, show here at best only differences of degree from an uprising of pious emotion, which must yet be considered a sign of health (a refreshing breath of which might perhaps be most beneficial for our piety, which is only too often made sickly by the influence of lifeless thought), to the caricature of religious frenzy and eccentricity.

Already the first Protestant church in Japan had had its origin in the great frequency of prayer meetings in connection with the week of prayer of the year 1872. Dr. Verbeck said rightly in his address at Osaka, on the history of Protestant missions, that the church had been born in prayer: he could have added: "in the prayer for an apostolic Pentecost for Japan;" for the heart moving prayers of the attending Japanese for this object formed the climax of those meetings in which the book of Acts, with its accounts of the great out-

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\* It must not be supposed that the translator or the publishers of this work share the views here expressed as to revivals. The author's candid statements as to the results of revivals in Japan will be regarded by most readers as a sufficient answer to his animadversions upon them.

pourings of the Holy Spirit in the apostolic times, had been read not without some distinct purpose.\* The sermon with which Mr. Ballagh, the founder of that church, opened the Osaka conference on April 16th, 1883, called forth similar strains. From Acts 1:8: "Ye shall receive power, when the Holy Ghost is come upon you," the preacher drew his theme, "The indispensableness and the promise of the Holy Spirit." And "by this thought," reports Dr. G. W. Knox of the A. P. C., "the conference was borne along; it showed itself at every devotional meeting, and found expression again and again in the various addresses." Numerous prayer meetings alternated with the business sessions and were continued after the conference in Osaka, Kyōto and Tōkyō, often daily and for several weeks.

In Osaka all the denominations held for four weeks union prayer meetings. The chief petition of the prayers was again and again: "the outpouring of the Holy Spirit." And by this was meant not simply that quiet indwelling of the Holy Spirit in the human heart which every pious believer knows and implores as the condition of all sanctification, forgiveness, comfort, blessedness, yea, of all devotion, in his chamber as well as in the congregation, and which he experiences in himself by the testimony of the peace dwelling in his heart, and which he supposes is enjoyed by others, without, however, being able to point to it with his finger or to measure it, so that he could adorn himself or others with the high sounding words: "This man has," or still less, "I have received the Holy Ghost." For God grants the Spirit according to the measure of

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\* Cf. p. 57.

faith, and to measure this belongs to Him alone. But to man He grants satisfaction in humility with the one testimony of the Spirit: "Be of good cheer, thy sins are forgiven thee," "thou art a child of God." And even with regard to this testimony, man must ask the Searcher of hearts again and again that it be and remain true.

Well do the missionaries know this more quiet breathing of the Holy Spirit. The "Missionary Record," for example, the organ of the sober United Presbyterians of Scotland, says with regard to a meeting in Kyōto: "And while there the presence of the Holy Ghost did not make itself felt by so many outward manifestations, still there was a deeper sense of His presence and of the need of His continued help then ever before." But these words sound almost like an apology, in view of the overwhelming number of "outward manifestations" experienced elsewhere. For indeed in these gatherings—as the missionaries of all denominations unanimously relate with great delight—far more striking and wonderful outpourings of the Spirit upon individuals and upon whole assemblies were sought for as answers to prayer.

These prayer meetings culminated in the revivals which spread with ever increasing power. "We are passing through a season of revivals," are the words with which among others the "Church Missionary Intelligencer" describes the after-effects of the Osaka conference. "Showers of blessing which God has graciously granted this year in different parts of the country, and revived by which the native brethren have come to be more closely united in affection and in love,"—are the words of Mr. Warren, a man of sober

judgment, in his "Japan and the Japan Mission" (p. 108.); and by quotation marks he indicates that others had expressed themselves in similar terms. In the twenty years of his ministerial and missionary life, he says in a letter of the same time, he had never seen such signs of the presence and power of the Holy Spirit.

Quite similarly writes Dr. Maclay, the superintendent of the American Methodist Episcopal Mission, in May 1883: "A spirit of religious revival, bringing seasons of refreshing through the presence of the Lord, is spreading in Japan, both in the community of foreigners and among Japanese Christians. I have never before seen anything like this since I came to Japan, and I am sure we are about to become witnesses of visible, divine manifestations of grace in the conversion of many souls." "The Lord is performing," reports Mr. C. S. Long, "a glorious work in Nagasaki; the Holy Spirit is poured out in wonderful showers over missionaries and natives. Multitudes are genuinely converted and testify to the truthfulness and power of the new religion. People, who have been church members for years, are born into the kingdom of grace and glory and partake for the first time really of the joy of forgiveness of sins and of acceptance into the kingdom of Christ. The Lord is certainly doing a marvellous work in our midst. The news is spreading through the city, and hundreds are flocking to the church. The members of other churches are becoming interested and everything speaks for it that the glorious work will spread in all directions and that hundreds will be brought to the knowledge of the eternal God. It is indeed marvellous. I have never seen anything more striking at home." The

two last expressions, it is true, come from a Methodist source, but they are quoted by the "Missionary Herald," the missionary journal of the Congregationalists, merely as proof of what at that time all missionaries daily experienced and welcomed with joy. Also among the English and American missionary societies, the Congregationalists and Presbyterians, who give the largest place to a healthy practical and scientific spirit, did not remain behind the others. Frequently they took the lead and could report the highest degrees of excitement. Pastor Kozaki described in the meeting of the missionary society of the "Kumiai" Churches at Kyōto, in May 1883, a great revival which followed in Yokohama immediately upon the week of prayer, which, therefore, preceded the Osaka conference. Especially had Methodists and Congregationalists been blessed; until late one night he had been beset with the questions of those who were anxious about their souls' salvation and the next morning at half past five, they had again rapped at his door while some had cried like children.

In May of the same year, a great revival came upon the convention in which the Japanese Christians of all denominations were accustomed to meet every three years. Mr. Neesima wrote with regard to it to Kyōto that frequently three or four persons began to speak at the same time, so that the leader of the meeting had been obliged to request that they should wait for one another. The natives asked the foreigners for pardon for their ingratitude.—Far in the interior, thirty miles from Annaka, in the Presbyterian church at Kīryū, the evangelist Naka had to complain of a lack of vital piety. Just then, at the dedication of the "Kumiai"

Church in Annaka, some members received impressions which they communicated to others. The consequences were more frequent prayer meetings, confessions of sin with tears and crying, so that the non-Christians said; "the Christians chastize their church members cruelly." Many were converted, and some who penitently confessed themselves to be backsliders were reclaimed. The last day of their week of meetings was their Pentecost. On that day a sweet spirit of joy and brotherly love broke forth instead of crying and tears and confessions of sin, no less impressive for the brethren and as marvellous as anything previous and changed their self-accusations into admiration."

The revival in Sendai, in 1886, in the Northeastern part of Hondo, near the sea coast, was much spoken of. Here the Presbyterians were foremost, but Methodists and Baptists likewise took part. "The Christian," at that time the organ of the "Itchi" and "Kumiai" churches, gave the following report: "Just as the people began to awaken spiritually, the time for the union prayer meetings, arranged by the Japanese branch of the Evangelical Alliance, drew near and began to attract the attention of the people. This was the beginning of the revivals. At the commencement of these meetings a brother came to the realization of his sins, and seeking for peace found it with joy. He then looked up his friends and persuaded them to hold another meeting in the "Kokubun Machi Church" on the evening of November 8th. This meeting was very impressive and the Spirit was present with power, many being convicted of their sins. The meetings on the next evenings were still more wonderful. The audiences were very large and many were so deeply impressed

that they went into the fields and into the mountains to pray. Others still remained in the church until three o'clock in the morning, unable to sleep from deep emotion caused by the conviction of sin. Others went to the houses of the pastors, and confessing to them their sins asked for their prayers, and many confessed their sins publicly in the meetings. Others who had no inclination for revivals, and who even denied the power of the Holy Spirit, now admitted the influence of both.....During an address of one of the brethren, the whole audience was in tears and, at the close, one of the hearers rushed out of the hall with the cry: "God, forgive my sins!" "God, help me!" He had been a zealous Christian, but had been led astray and had been excluded from the church. Outside the church some of the Christians prayed with him, and soon he received peace and consolation for his soul through the Holy Spirit."

It is only adding a similar touch to this picture when the same letter relates of a Methodist meeting in Sendai, that the whole meeting had been moved to tears by an address on the work of the Holy Ghost, and had been so carried away by the deeply moving confessions of sin and prayers for forgiveness that followed, that even an hour later the request to sing a hymn received no response, "so deep was the emotion."

The revivals in one place soon kindled others in neighbouring places and were often called forth purposely by frequent prayer meetings. The reading of these reports gives one the impression that just as every Corinthian Christian wished to speak with tongues, so every Japanese Christian church wished to have its revival. When hearing of the revival in Sendai, says

the above report, the Christians of Fukushima (S. W. of Sendai) held protracted evening prayer meetings and resolved to continue in prayer until they should have received a blessing. On the fourth evening, a great outpouring of the Spirit occurred which manifested itself in a manner never before experienced at that place. A convention of delegates from all the churches in Japan, held in Kyōto in May 1885, was requested by Osaka and Kōbe to pray for revivals in these cities. According to a communication in the "Missionary Herald," the English word "revival" had already in 1884 become naturalized in the Japanese language, so frequent and so greatly sought after had revivals become. The women also were carried away by this current. In the "Kumiai" Church in Kōbe, the women of sixteen churches of different denominations held a prayer meeting in 1885 for the conversion of other women. The room in which they met was ornamented with roses and chrysanthemums, the flower of the Emperor's coat of arms. The wife of a native pastor led the meeting, aided by missionaries. So many women wished to pray that the meeting lasted from morning until sundown and before it broke up, it received a message of greeting from a similar woman's meeting in Yokohama, referring to the unity of the Spirit, Eph. 4: 3 et seq.

One other point is evident from these reports, namely, that not only pastors but individual church members prayed publicly in these prayer meetings. The Scotch missionary Lindsay writes on Christmas 1887: "The prayer meetings are union prayer meetings, the people all pray in turn, and the meeting can not be closed until every one has spoken or has taken part in prayer.

In Japan it is not a pastor's prayer meeting but one in which the church members pray." In several of the schools also revivals took place, and here and there the older scholars carried this increased interest into the churches. In the report just referred to, Mr. Lindsay speaks of a revival which began in one of the mission schools in Tōkyō: "Two of my students.....were influenced by this general interest and began to exhort their fellow-students to examine themselves and to show greater zeal in their Christian life. Through their efforts large numbers were greatly stirred up, and I saw some of our church members rise and confess with tears, that their love to Christ was cold and that they desired henceforth to live with greater devotion to their Master. I confess I was greatly surprised to see how these proud and formal people were overcome by emotion, and how they mourned over their coldness and over their lack of zeal. For me this has thrown a new light upon the power of the Gospel over this Oriental race."

An especially powerful revival came in 1884 upon the Doshisha school in Kyōto. "The classes spent hours together in tears, prayer, or praise." Other classes cried for mercy for themselves and for others. Even at night cries and tears, or rejoicing and prayer took the place of sleep. The missionaries had to quiet the excitement in order to avoid excesses. From a Girls' School in Osaka, the "Church Missionary Intelligencer" reports in November 1886: "The blessing of a revival which God graciously granted to many of his servants in Japan, foreigners as well as natives, extended also to some of the older girls in the school, who gave visible proof that they had been drawn

nearer to God. Emotions of envy and jealousy, deeply rooted, were mutually confessed and wept over, and pardon was sought for them in united prayer, and the girls began to love each other more sincerely and cordially." It is not always clear from the numerous reports, down to what age these manifestations extended. That they were not lacking in those of tender age, and that inducements to them were not wanting, is very evident from a report in the "Missionary Herald," in the Young People's Department, December 1888, regarding the Orphans' Home in Okayama;\* among the 18 inmates—14 boys and 4 girls—children of six, seven and thirteen years are especially mentioned, and then it is said among other things: "During the summer there was quite a revival in the Home, and several of the children became genuine Christians." This report seems to be adapted and to be intended to stimulate others to imitation.

In order to gain a true picture of these remarkable manifestations and in order to exclude the suspicion of a one-sided representation, the reports of the leading missionary journals and of the missionaries participating have mostly been given *verbatim*.† To the instances enumerated many others could be added. Let us once more survey the whole in order to arrive as nearly

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\* While this orphan asylum has the hearty endorsement and private coöperation of the missionaries of the A. B. C. F. M. stationed at Okayama, it has no official connection whatever with the Board. It is a purely Japanese benevolent enterprise, having its origin in the love and faith of one man and his wife, and is entirely supported by the private gifts of interested friends.—(Transl.)

† The retranslation from German into English—as hardly any of the original reports were at hand—will account for the verbal differences between the quotations in these pages and the originals.—(Transl.)

as possible at an impartial judgment. As constantly recurring features, there stand out prominently: a strong realization of the sinner's lost condition; confession of sin and prayer for forgiveness with tears and strong excitement, frequently in the presence of the assembled congregation; peace and joy in the consciousness of the forgiveness effected through the Holy Ghost; the asserted impartation of the Holy Spirit to individuals and to whole assemblies, at times suddenly perceptible.\* A growing interest in Bible study is also mentioned as a happy result. Another striking manifestation was a great zeal on the part of those reached by the revival in telling others of their own inner experiences and in laboring for their conversion. There was also a desire on the part of those not yet reached to be brought under Christian influence and, moreover, constant prayer for revivals and for the outpouring of the Holy Spirit. Revivals also occurred in women's meetings, and in boys' and girls' schools down to children of most tender years. On the one hand, the missionaries emphasize with regard to some of these movements that they originated solely with the Japanese, and on the other hand, they recognize unhealthy excrescences.

It is certainly of the greatest interest, both from a psychological and ethnological point of view, and also as a study in the history of religion in Japan, to ascertain how far the reported manifestations of religious awakenings are the peculiar, spontaneous answers, colored by the national character, to the message of salvation,

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\* Of a revival in Sakai, 2 miles from Osaka, "The Christian" of January 9, 1886 says: "they prayed earnestly and their prayers were answered at once through the gift of the Holy Spirit."

called out perhaps by the powerful impression made upon the mind by the new life dawning in Christianity, and how far we have to do with artificially introduced hot-house plants. However quiet, sober, and given to practical reflections a Japanese may appear, he is yet inclined to move in contrasts and is especially capable of a high degree of passionate emotion. When we bear in mind this peculiarity of the people, and at the same time the mighty religious emotions which the first appearance of Christianity called forth, through the immense contrast between the new life in Christ and the old heathen superstitions and misery of sin, then we can not measure the revivals in Japan with the measure of our every day life, and we shall not be able to pronounce every extraordinary thing, artificial.

Many times undoubtedly, the revivals originated with the Japanese. So it is reported, for example, of a boys' school in Niigata in which the American Board coöperates with the Japanese, that in 1888 more than thirty not yet baptized pupils of themselves held prayer meetings. And again, it is among the Japanese Christians that we find persons of a mighty faith who are filled with a really apostolic spirit of prayer. Mr. Neesima's ardent and touching outpourings of prayer were certainly not artificial. And when at the great revival in the Doshisha in 1884, he kindled the hearts of the scholars by his burning prayers for the conversion of Japan, and when no eye remained dry it was no artificially secured effect, but a breath of the Spirit from above. At the same time we must not forget that all the English and American denominations have more or less a Methodistic trait, and that the manifestations in question are to a great extent, after all, only a translation

into Japanese of the corresponding manifestations in England and America. Hardly would German missionaries of whatever tendency—a few recently developed sects excepted—have called forth a similar movement. Even if it be granted that the Japanese Christians far outdid their teachers in their joy over the revivals; the real impetus came again and again from the missionaries. For these took care that the main source, the ever recurring prayer meetings for the outpouring of the Holy Spirit, should not cease. The Week of Prayer at the beginning of the year was not sufficient; the meetings were frequently continued into the following week. In the middle of the year, we read again and again of weeks and months of protracted daily prayer meetings. All imaginable societies united, in all possible forms, and on the different days of the week, at almost any time of day,—in Niigata at six, in Sendai at five o'clock in the morning, in other places in the evening or at night, always with the one purpose of securing the outpouring of the Holy Spirit. This means, translated into practical language, revivals for a single church, or for Japan, or for the world, at times with the expressed determination not to cease until the prayer should be answered.

Whatever Japanese zeal may have added, the missionaries generally did not moderate, but spurred on this zeal. No missionary organ reporting these things ever complains of there being too much. On the other hand, measures, including nearly all Japan, were taken in order to increase the already existing interest. Let it be true that the unmistakable excesses in Sendai are to be put to the account solely of the Japanese, they were, nevertheless, the natural result of numberless

prayer meetings in 1886. During the whole year until autumn, in all the Protestant churches of the land, and especially in Sendai, one meeting had already crowded upon another, when the Japanese branch of the Evangelical Alliance suggested, in addition to this, an extraordinary union prayer meeting of all the denominations in Japan "for the outpouring of the Holy Ghost upon the missionaries and the work of missions in all the land." This meeting was held on November 7th, 1886, with the coöperation of all English and American missionary societies, and was again prolonged through days and weeks. Can we then in view of all this consider the Japanese as the sole, or even as the chief originators of the revivals which sprang from the prayer meetings?

The dividing line in religious movements between what is healthful and what is not, is certainly often very fine. A glance at the manifestations in the first Christian churches, especially in that at Corinth, must make us very cautious in our judgment of this. Nevertheless, however large-hearted we may be in drawing this line, among the Evangelical Christians of Germany are probably but few who see in these reported facts only that which is healthful. Yet in the English and American reports even the most striking of these manifestations receive not the slightest disapproval. On the contrary, the reader must receive the impression that the reporters, and these are—at least indirectly—in most cases the missionaries, see in them nothing else than the result of their labors. "The Christian" reports under date of November 12th, 1886: "We have received a special telegram from Sendai with the following words 'A revival has commenced,' and

somewhat later another telegram came to us saying 'The Spirit has been poured out.' We shall take pleasure in giving to our readers in our next number a more detailed account." Who would not shake his head at such a peculiar modernization and materialization of our glorious belief in the Spirit of God, who would choose us for His temple? "The Christian," it is true, was edited by a Japanese pastor, an otherwise excellent man, but as the organ of the "Kumi-ai" and "Itchi" Churches in Japan it was certainly not beyond the influence of missionaries,\* and yet it has no word of disapproval for such a reporter. The "Scripture Union Monthly" reproduces in the number of January 31st, 1888, the following report from Tōkyō: "One of our members has received the Holy Spirit, and many have been born again and are filled with joy." Not a word warns the reader against the presumption of this judgment which belongs to God alone. This paper is likewise edited by Japanese, but here also the influence of missionaries can hardly be lacking. As far as the admission of unhealthy excrescences is concerned, this has reference almost exclusively to the revivals in schools. Not that these are totally condemned, but mention is made only occasionally that it was necessary to quiet the pupils in order to avoid excesses. But when in the schools themselves prayer meetings were being held, can we wonder, in view of the emotional character of these meetings, if they produced similar excitement in the children.†

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\* The missionaries of these two churches never tried to exercise the slightest control over the contents of this paper.—(Transl.)

† The author in his discussion of the reports of revivals in the native Christian papers hardly makes sufficient account of the degree of independence

Taking it all in all, deserving of our admiration are the religious fervor, the momentum of the enthusiasm, the self-sacrificing activity, the practical insight of our English and American brethren who labor as the pioneers of the Gospel on the distant shores of Japan. This is shown by their reports ; to this testify with all their hearts our German missionaries, and we are far from overlooking this noble kernel, even when enveloped by errors. " By their fruits ye shall know them." And it can not be denied that with the spread of the revivals, the number of baptized converts grew. Especially well did the missionaries understand how to use untiringly and to their fullest extent, prayer meetings and revivals in order to direct the interest at home and abroad to the needs of the missionary work, in general and in particular, and to increase this interest. And if we Germans can not adopt everything in this direction, still we can learn much from them. But are they not in danger of leading the Japanese to regard as of the nature of Christianity matters which at best

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enjoyed by their editors, to which Mr. Albrecht, the translator, calls attention above. Neither does he fully appreciate the situation. The writer of this note was a member of the Faculty of the Doshisha during the revival of 1884 and can bear emphatic testimony to the efforts of his colleagues to guard against the excesses indicated. They had no authority and even if they had, it is a serious question whether it would have been wise to assert it. They did, however, urge as strongly as they knew how : that the regularity of school life be maintained, as regards studies, meals, exercise, and sleep ; that the prayer meetings be held early in the evening, and be rigidly restricted to one hour ; and that especial pains be taken to secure quiet during the evening. Probably the missionaries elsewhere did what they could. On the other hand, there can be no special blame attributed to the Japanese themselves. There were many things which combined to create a deep impression upon the minds of the Christians ; and it is by no means certain that any degree of forethought could have controlled the course of events.—D. C. G.

are but the shell, and which are liable to become dangerous excrescences? Jesus neither held prayer meetings with his followers, nor did he teach anything about them. So little does he urge his disciples to observe multiplied seasons of prayer that, on the contrary, they had first to request Him: "Lord teach us to pray." Instead of excited confessions of sin and outpourings of devotion before the people, he commends the confession of the publican and the prayer in the quiet of the closet. Finally, Paul cautions the Corinthians against aspiring to speak with tongues.

Nor would a removal of exaggerations really jeopardize the success of the missionary work; would it not rather remove, for large circles of Japanese, a cause of offence which strengthens them in their aversion to Christianity? Let it be true that many are won through these revivals; Christian Japanese, capable of judging, with whom we have intercourse in Germany, see in them a great obstacle to the spread of the Gospel among the leading portion of the people. The Japanese hide, under the seeming reserve of the sober man of reason, a sensibility which is really capable of deep religious emotion. Of this we can convince ourselves through those who are residing in Germany. But constantly repeated excitement, such as revivals constantly fanned bring in their train, become for him, as for every healthy man, unnatural. Would that our English and American brethren, who are laboring with us and have labored before us, and have done so much for the Gospel, might take into serious consideration the danger that the exciting means furnished by revivals may soon wear out, and that there may follow a reaction which will be likely to

place great obstacles in the way of the Kingdom of God!

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*C. Disestablishment of the Native Religions.—  
Count Ito's Journey with regard to the  
Preparation of a Japanese Constitution.*

The increased impetus, which the work of missions received through the Osaka Conference and the movement following it, was aided still further by outward circumstances. As the removal of the edicts against Christianity from the public notice boards\* in 1873 introduced a turn for the better, so at this time important legislative acts had a similar effect. Until now Shintoism as well as Buddhism had been state religions. The priests were appointed by the government. In order to secure real estate, or even mere citizenship in any locality, it was necessary to be enrolled in the respective Shinto or Buddhist parishes. The Christian, who, of course, could not stoop to this without denying his faith, remained consequently to a certain degree without rights. Furthermore the burial-places were almost exclusively in the hands of the priests. Public burial grounds for every one, regardless of creed, were until that time a rare exception. Who could blame the priests if they declined for a long time to permit burials with foreign religious ceremonies in soil belonging to them? As late as 1875 two Japanese in Tōkyō, who had attended the funeral of a Christian friend, at which Mr. Thompson of the Presbyterian mission officiated, were threatened with a fine in case

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\* Cf. p. 39 and 44.

they should repeat the offense. Only gradually did some of the priests yield, and allow Christian funeral services on their burial grounds, after the prescribed dues had been paid; but during the services they themselves remained purposely outside of their parishes, in order to free themselves from all responsibility.

These circumstances were radically changed when on August 11th, 1884, the government announced that the state priesthood of the Shinto and Buddhist priests (Kyō-dōshoku) had been abolished, and that the right to appoint and to dismiss priests had been transferred to the religious superiors of the respective sects. In connection with this, the double compulsion of having to register in the parish books and of interment in the burial grounds of the native religious societies was abolished, and cemeteries were provided which were equally accessible to believers of all creeds. Full religious liberty, or equal rights for Christianity with the native religions, were even then not fully secured. The latter still enjoyed many privileges, as, for example, the immunity of priests from military service. But the Japanese Christian was no longer without his rights; he was no longer kept in anxiety over the question, where his own body, or that of one of his loved ones, would find its last resting place. When the government renounced its authority to appoint the priests, it divested them at the same time of their rank as government officials, and by so doing withdrew from their privileged position its legal foundation. Thus the way had been cleared for a complete equality of all religious confessions. In the new laws Christianity was not even mentioned,—probably from a prudent regard for its opposers,—but it was known that the

government had given these new laws only on account of Christianity. The motives for this are indeed primarily to be sought in the general political development of Japan.

In December 1881 the Emperor had promised the establishment of a constitutional form of government for the year 1890, and in 1882 had sent to Europe Count Ito, a member of the Imperial Privy Council and one of the most zealous champions of occidental civilization, that he might acquaint himself with the constitutions of European countries. It could not escape his notice that in a constitutional government religious liberty was indispensable. Mr. Warren also sees between the new laws and Count Ito's return from Germany in 1883 a causative connection, which reminds him of the similar connection between the great embassy of Iwakura and the removal of the edicts against Christianity.

Of great significance, however, and also especially interesting for Germans, is the fact that the above named *English* missionary adds that it was said "that Count Ito had learned from conversations with Prince Bismarck and Emperor William that 'Christianity was not a mere human invention for the maintenance of influence and power,' but that it was 'a reality in the hearts of men' which exercised an influence of incalculable worth upon the individual and upon the nation, and that he had recommended the Emperor to study it and to favor its introduction."

An article in a paper standing in close connection with the government seemed to indicate, even before the new laws were proclaimed in 1884, that leading circles were making efforts in this direction. This article said, that the Japanese nation, progressing, as it

were from the shell to the kernel, had appropriated successively two elements of European civilization, namely technics and jurisprudence; and now it was realizing more and more that it could not do without a third element, the morality of the West, but that the foundation of morality was religion. The native religions, the article added, and also the philosophy of Confucius having served their time, there was need of something new, and the people had faith in the leaders of the state to find the right thing.\* This article was so much the more noticeable in view of the fact that the government had introduced as late as 1883 a new system of morals into the schools, although this was in its essence only a somewhat modernized edition of Confucius. And even if the thoughts expressed in this article were not carried out, it was nevertheless certain that in influential circles, the acceptance of Christianity was not looked upon with disapproval, and that prominent statesmen openly professed Christianity without suffering in the least in their political standing.

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*D. Favorable Popular Opinion (Fukuszawa).*

The favorable turn for Christianity in connection with legislation was thus the result of a favorable disposition on the part of leading personalities. In view of the strong influence of the opinions of the government upon public opinion, the importance of this

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\* Acht Missionsvortraege, gehalten bei der const. Versammlung des Allg. Ev. Prot. Missionsverein's in Weimar 1884.—S. 55. (Frankfurt A.M., M. Diesterweg).

favorable disposition must not be under-estimated, and so much the less as this change itself was only the echo of an unmistakable change of opinion in large circles, especially among educated people.

This change found its strongest expression in the statements of Mr. Fukuzawa. He is one of the most prominent Japanese scholars, editor of the "Jiji Shimpō" ("The Times"), and president of a highly respected educational institution. In early times he had exerted his influence in favor of the spread of European civilization, especially by his widely read essay on "Western Manners and Customs;" but as late as 1881 he had spoken in another essay against the tolerance of Christianity, saying it would denationalize the Japanese, wipe out their national characteristics, submit them to foreign influence, and even lead to the loss of their independence. On the other hand, in 1884 he published in the "Jiji Shimpō" a series of articles in which he recommended the acceptance of Christianity, although personally he professed to have no need of it. Most strikingly he compares the battle between Buddhism and Christianity to that of an old man tottering to his grave and a young man full of vigor and life. Christianity, he says, is the stronger and will in the future be the religion of Japan, since it shows greater wisdom, guarantees higher virtue, possesses greater power, and secures for its adherents greater prosperity; Japan ought to accept Christianity just for the defence of its national characteristics. In 1884 he sent his two sons to America under the supervision of a Christian Japanese, and in 1887 his three daughters entered the "Union Mission Home," an educational institution of the "Itchi Kyōkwai" in

Yokohama.\* In connection with the discussion of the revision of the treaties and the possible opening of the country outside of the treaty ports, he went so far as to express the desire that the interior might be opened to missionaries sooner than to Western tradespeople. He evidently believed that Christianity would best fortify his people against the moral temptations which were threatening them from that side.

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*E. Christianity Favored from Prudential Reasons.*

In this bright picture we must not however, overlook the shade. As typical of the inmost sentiments of thousands among the educated classes of Japan, we may take the following words from an address given in 1885, likewise by Mr. Fukuzawa on "The Political Aspects of Religion," which he published in the "Jiji Shimpō:" "Like most of my countrymen I am personally indifferent to religious affairs. In fact I do not possess, as we are accustomed to say, the proper sense for religion; and because I do not possess it, I have never engaged in any discussion with regard to the comparative excellence of this or of that faith. I have never recommended any kind of religion, but from a political point of view I admit that the religion of the West is at the present moment of great importance to Japan.....That which regulates the conscience of man and, therefore, prevents unlawful acts is undoubtedly religion, and I look upon it as the law and the authority of the

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\* Cf. p. 26. The institution has borne the name of "Union Mission Home," from the time that the "Woman's Union Missionary Society" joined the "Itchi Kyōkwai."

soul. I once said that if no missionaries had ever come to our country, the dissoluteness and wantonness of foreigners would have come to be much greater, and our relations to foreigners would not be what they now are.....I think from this may be seen that the influence of the religion of the West is great and good."

Whatever sympathy with our religion this unreserved acknowledgement of the moral and civilizing power of Christianity may seem to convey, its central point, in which many of Fukuzawa's countrymen agree with him, is none the less suspicious. Honest enough personally to decline Christianity because not convinced of its truthfulness, these people recommend it to their countrymen for the sake of its practical usefulness,—at best as a means of civilization, frequently, however, only for political reasons. The hope is expressed that Christian Japan would thus more easily secure a place of equality with the civilized powers of the West, and especially that by the revision of the treaties, the removal of the hated extra-territoriality clause\* would be more readily conceded.

The acceptance of Christianity from policy, was the dangerous watchword which was expressed more and more frankly, most plainly perhaps in an article in the "Jiji Shimpō" in 1885, in which it was said: "Would it not then be of great immediate advantage if we should give Christianity a place among the religions which we profess? We can not persuade Shintoists to change their views, but we can tell them that they should look at the ascendancy of Christianity

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\* That is, the clause according to which foreigners are subject, not to the native courts, but to those of their respective governments.

in our land as an event lying in the natural course of things, and that for the sake of their country, they ought to refrain from making any disturbance whatever. We do not propose that the majority of our people should become Christians; a small percentage would suffice. All that is necessary is to accept the name of a Christian country."

Entirely in harmony with this was the attitude taken by Count Itagaki,\* the well-known leader of the Liberal Party.† In Imabari, on the island of Shikoku, his home, the American Board had labored since 1879 with marked success. Count Itagaki's followers cherished the hope that his appearance would put a stop to the spread of Christianity. He came in 1884, but invited Pastor Ise (Yokoi) to give an address, and he declared to his political friends that the hour had come for Japan to accept Christianity, since without it she could not secure a position of equality with the civilized powers of the West. In 1885 he presented to the "Itchi Kyōkwai" a preaching place in his native city of Kōchi and promised to pay one half of the pastor's salary.

Real cases of accepting Christianity for mere political reasons did not, however, occur, thanks to the earnestness and watchfulness of the missionaries, on the one side, and to the sense of honor of the Japanese, on the other. In some cases, fear of a sudden reversal of popular opinion may also have served as a safeguard. On the other hand, the fact that the political current ran in

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\* Itagaki, Kido, Okubo and Ito were called in 1875 to form a commission for the preparation of a draft of a constitution, but since 1878 Itagaki has been the leader of the opposition.

† That is, the party representing the right of the people.

favor of Christianity raised the popular estimate of its value, removed many obstacles out of its way, and opened for it many valuable sources of aid. It was not at all infrequent for non-Christian government officials in high position and wealthy merchants to contribute considerable sums to Christian schools and orphanages. A partial cause of this was certainly the good name which the Christian schools enjoyed. Even in non-Christian families in Tōkyō it was fashionable to send the daughters to Christian schools.

Acts on the part of the police for the sake of hindering the work of missions occurred during this period only in remote places, and were always reproved by the central authorities, when complaints were lodged against them. In the vicinity of Kōbe, a Christian official was forbidden in 1884 to go to the Christian church, to hold family worship and to read the Bible ; but when, owing to this prohibition, he resigned his position, he received soon afterwards a better one. The interruption of Christian services, through stone throwing or other acts of rudeness, instigated by fanatical priests, became constantly rarer, because the police opposed all exhibitions of unlawfulness. When in Tōkyō the "United Religious Society for Nippon" was formed with the purpose of uniting all Buddhistic sects in opposition to Christianity, the "Shin-sect," when issuing its call to those interested in forming this society, warned them expressly against all acts of violence.

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## 2. OPPOSING MOVEMENTS.

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*A. Indications of a Hostile Sentiment in General.*

The above-named Buddhist society and similar societies, as well as other expressions, and impassioned outbursts of hatred served repeatedly as reminders that the opposition to Christianity had not fully died out. The acceptance of Christianity on the part of the wife not infrequently furnished to the husband a sufficient ground for divorce; the Christianity of an otherwise acceptable suitor served the parents as a sufficient reason for denying him the hand of the daughter. According to the "Missionary Herald," in 1886 a father who had given his daughter to a man in "marriage on trial," took her back before the time of probation had elapsed, because the man had in the mean time become a Christian.\*

In 1884 the missionaries of the American Board in Kyōto received a threatening letter bearing the address: "To the four American barbarians, Davis, Gordon, Learned, and Greene," and signed by "Patriots in the Peaceful City, believers in Shinto." Its climax was the following strong passage: "I speak to you who have come with words which are sweet in the

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\* In explanation of this, the same article states that in Japan a marriage is legally valid only after the name of the woman has been entered in the local official register of her husband's home. Frequently the father makes the condition at the marriage of the daughter, that this registration shall not be made for some time; meanwhile he reserves the right to take back his daughter in case untoward circumstances should set in, perhaps through the character of the parents-in-law who in Japan have a very great influence. Cf. Miss. Herald, September 1886, p. 339.

mouth but a sword in the heart, bad priests, American barbarians, four robbers. You have come from a far country with the evil religion of Christ, and as slaves of the Japanese robber, Neesima. With bad teaching you are gradually deceiving the people; but we know your hearts and hence we shall soon with Japanese swords inflict the punishment of Heaven upon you..... In ancient times, when Buddhism first came to Japan, those who brought it were killed; in the same way you must be killed. But we do not wish to defile the sacred soil of Japan with your abominable blood..... Hence take your families and go quickly." If it is borne in mind that murder from revenge, much more from patriotism, especially when announced openly beforehand, is considered according to the view of Old Japan as entirely honorable; and that assassinations, the result of political and religious fanaticism, even during the last decades, from the assassination of Ii Kamon down to the very latest times, have repeatedly left their bloody marks upon the pages of Japanese history, then we can hardly venture to declare such threats mere gasconade.

In 1886 the society of "Yasu Taiji," Jesus Enemies, was formed in Shikoku. The Government, it is true, demanded that it change its name, as likely to cause irritation, and to their lectures and those of Buddhists and other anti-Christians, not only the Presbyterians, but also prominent non-Christians replied in Kōchi in much more largely attended meetings. The non-Christians spoke from a political standpoint. But in spite of this, we can not fail to see that the endeavors of this society were not entirely without sympathy and support on the part of the people, and that, if favored

by political or social changes, they might easily become again more powerful.

Replies to Fukuzawa's articles were likewise not wanting. Thus in 1886 Mr. Nishimura said in an address on "The Religious Future of Japan," that the educated classes would never accept a religion which rests upon miracles, or on a book pretending to be inspired; the Japanese people did not need the moral teachings of Christ; with regard to morality Japan was behind none of the Christian nations; that he himself detested the strife between Christians and Buddhists, but that he considered Buddhism, with regard to its doctrines, as much more refined and much nobler than Christianity. He said that he himself did not at all consider philosophy and religion to be identical, but believed that in the future they might be amalgamated.\*

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### *B. Opposition from Buddhism.*

As was to be expected, the opposition relied chiefly upon the native religions. To-day in one place, to-morrow in another, Buddhists and Shintoists, or as in 1885 in Kyōto, both together formed societies intended to oppose Christianity. The greatest zeal during the last six years also had been shown by the Buddhists. As early as 1883 a libellous pamphlet, printed in English and Japanese, appeared, entitled: "Shinyaku Zensho Dampaku," "Hitting the New Testament with Snaps of the Finger." The Japanese original was signed,

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\* Cf. "Urteile des modernen gebildeten Japan's über Religion und Moral" by Dr. O. Hering in *Tōkyō*.—*Zeitschrift für Missionskunde und Religionswissenschaft*.—1889. S. 77.

“An Astronomer;” the English translation, “A foreign Student in Japan.” This pamphlet warns the people as well against Protestants as against Catholics; “as soon as they have the power, they are both equally dangerous to the government. The former only know better how to hide their brutal tendencies. One of the two assassins who sought to take the life of the German emperor suffered from religious monomania, and the assassin of the President of the United States had formerly been a leader in a church. But aside from this, the downfall of Christianity was near at hand, since scholars either ignored or rejected it.” Even in the altogether modernized Tōkyō in 1886, it was possible to call into life a Buddhist society intended to oppose Christianity.

A sign characteristic of the times was the ever recurring attempt to adapt Buddhism to our modern age. A Buddhist magazine edited by a layman developed in 1885 a Buddhism without the heaven and hell, which occupy such an important place in other expositions of Buddhism; the human heart was said to be its own heaven or hell, and everyone by self-denial became his own Buddha; a supernatural world did not exist, external religious exercises were superfluous, and it ought to be left to every man to decide for himself whether to pray or not.

In the same year the aged Buddhist priest Kitabatake, proclaimed an improved Buddhism on the strength of studies which he had made on a journey through the West, especially in Vienna and Berlin. He held out a religion which was to be a guide to blessedness in this life, as well as in the next, and he expressed the belief that his reform would meet with difficulties like those

experienced by Luther's Reformation. The "Shinshū" people, who had sent him to Europe in order to sharpen their weapons against Christianity, soon found that they cut only too deep into their own flesh, and the inconvenient reformer was put under ban. His son a short time ago became a Christian. Another Buddhist, Chioan Omichi, invented a wholly new religion on the basis of Buddhism, which he called "Kyūsei"—"Deliverance from the World." From the missionaries they endeavored to learn their methods of working. Girls' schools, women's and young men's associations, and the like were formed, only they were transformed into Buddhistic institutions. Involuntarily we are reminded of the downfall of Roman and Greek paganism; for there also we see the pagans exerting themselves to keep back the unavoidable breakdown by imitating Christian institutions—hospitals and orphanages, the singing of hymns at worship, preaching, stricter discipline of the priests, and so forth. Very true were the words which the author of this sketch at one time heard from the lips of a Christian Japanese with regard to such phenomena, when the latter said that in Japan one could learn to understand very well the words of Jesus about patching an old garment with a new piece of cloth.

Recently an attempt has been made to form a half political, half religious, society with a national title; its name is "Sonnō Hō-Butsu Dai Dōdan," that is "Honor the Emperor! Believe on Buddha!" It has for its pronounced aim, opposition to everything which might lessen reverence for the Emperor or for Buddhism, but chiefly, the opposition of Christianity. Above all things, it urged that the Christians should be

kept from all political influence, especially by being excluded from the right of voting. This movement was in vain, indeed its failure was certain from the first, for there could have been but few who really entertained the fear that Christianity would endanger the Emperor's throne. All these and other like movements show in what a ferment religious matters were.

In spite of all the indifference appearing on the surface, religion came to be the question of the day, and to have put large circles into such a ferment was in itself a work on the part of missions deserving the highest merit, and this is acknowledged even by secular journals. Thus the "Japan Mail" for December 15th, 1888, calls attention to the injustice of estimating the success of missions by the number of converts and by their cost in money. Missions had, it was stated, given a new impetus to religious life in general, even to Buddhism; its adherents could be heard saying: "If we do not arouse ourselves, we can not hope to hold our own over against this energetic, indefatigable propaganda." Of course, all these efforts for reform only indicate so much the more plainly the inevitable downfall.

Non-Christian papers also remarked that Buddhists showed towards their own religion too much lukewarmness, while every converted Christian in his turn at once converted others. The "Hochi Shimbun," a leading Japanese paper, in its issue of January 1890, in view of the progress of Christian missions as seen from their statistical reports, exhorts the Buddhists most earnestly to arouse themselves on behalf of their faith; but it adds that the increasing numbers which were added every year to the ranks of the Japanese Christians were

nothing surprising; the foreign faith was constantly advancing with a firm step, and what was lacking in speed was gained in constancy of growth. As a proof of the influence of Christianity, this paper, devoted to the interests of Buddhism, speaks of the totally different spirit in which, for example, the provincial assemblies were then discussing the question of licensing prostitution. This paper acknowledged that Christianity was exerting an ennobling influence upon the moral condition of the people and upon the tone of society; that the cause of education had been improved; and that the position of woman had been elevated. "In short," it continues, "that Christianity will ultimately come to be the ruling religion, by reason of its gradual and constantly increasing merits, is a fact of which we are convinced by long observation. If it continues to grow in the present proportion, its future is secure."

The fact that this same paper in another number warns its readers most decidedly against Christianity does not lessen the force of these admissions. Mr. Spinner expresses it as his opinion, based upon personal observation, that the most energetic Buddhists are constantly involved in inconsistency: "We need schools after the European pattern," they say, "but our hierarchical and religious principles can not bear their light." For this reason the spirit and the teachers in the academical and theological institute of the "Shin" sect, arranged after modern principles, are said to give but little hope of success. Even the Kyōto Buddhists and the best men of the "Shin" and "Zen" sects could at the best show only a meagre, and so-to-speak, "Buddhistic-scholastic" learning.

The external decline likewise makes itself felt: the receipts are diminishing together with the number of worshippers. At the annual festival of the celebrated "Shinshū" Temple, "Nishi Hongwanji," in Kyōto appeared in 1885 only 837 pilgrims over against ten thousand in former times. According to a communication in "The Christian" of September 1889, the number of Buddhist temples in that city has decreased within ten years from 3737 to 3270, that is by 467. Nevertheless the chief defenders of Buddhism do not believe in the near downfall of their faith, but, as Mr. Spinner reports, "they are looking with eager eyes for help from the West." A "Hongwanji" high-priest told him triumphantly that Buddhism was gaining ground in the West and had even begun to form congregations there. The "Christian Advocate" of January 23, 1889, mentions a paper which "recently" appeared in Kyōto under the name of 'The Bijou of Asia,' for the purpose of supporting and spreading Buddhism. "We have not heard of the appearance of a second number, and are therefore not in a situation to report concerning the success of this missionary effort in the West, or of the effort to carry the war into Africa." Indeed it is one of the most remarkable phenomena of the present time that the aging religion of the East seeks a cure for the deadly wounds, which Western civilization and Christianity have inflicted upon it, by itself sending missionaries across the ocean, in order to attack the enemy in his own stronghold, and by calling to its aid the atheistic, pantheistic, and pessimistic philosophy of our day, and—that it does not always call in vain. Will such an alliance stay its death?

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*C. The Theosophist Olcott.*

One of these allies from the West quickly enough disappointed the proud hopes placed in him. It was the American theosophist Colonel Olcott, whose previous history we must study somewhat closely in order to rightly estimate his appearance in Japan. The organ of the Theosophical Society which he founded, *The Theosophist*, reports that he occupied various public positions as lawyer, officer, secretary of the National Insurance Society, editor of the agricultural department of the *Tribune* and so forth. For twenty-two years he had experience in spiritualistic circles and in intercourse with mediums, and he claimed to have had in the house of the farmer William Eddy within three months over five hundred appearances of departed spirits. Then in 1874 he made the acquaintance of Madame Blavatsky, by whom he says he was led on to higher degrees of mystic knowledge.

Madame Blavatsky was the daughter of a Russian colonel Hahn, a grand-daughter of the princess Dolgoruki and widow of General Blavatsky, for many years governor of Erivan in Armenia. She affirms that being a sickly child she had had for six years, until about her fifteenth year, nightly visits from an aged spirit, which, however, had ceased when her health improved. Her checkered life led her now to India, now to Italy, then to the land of religious mysteries—Egypt, and from 1873 to 1879 to America. Upon the field of battle also she is said to have distinguished herself. According to her own statement she was at Mentana during the battle at that place in October 1867. Since 1874 she had constant association with Col. Olcott. She convinced him that all

his spiritualistic authorities were nothing in comparison with the pupil of an Indian Mahatma. By a Mahatma—Great Soul—the theosophists of the Olcott school understand men endowed with extraordinary mystical wisdom, who arise only in the course of centuries as the flower and the result of all the spiritual forces of an entire age. They are said to possess a deeper insight into the secrets of nature and of spirit than the greatest naturalists and philosophers. Aside from this, the theosophists believe in a mystic medium between body and spirit, the “Mayavi-Rupa,” a prototype of the body, resembling it but of an ethereal essence, dwelling in the body and uniting it with the spirit. The “Great Souls” or “Mahatmas,” are said to possess power over their Mayavi-Rupa, so that with this they can leave the body and, after the manner of a double (*Doppelgänger*), not hindered by distances in space, can appear, if they will to do so, in bodily shape. Olcott maintains that he has seen fifteen such Mahatma-appearances, the first being in New York.

On the basis of these curious mysteries Olcott founded in 1875, together with Madame Blavatsky, a “Theosophical Society,” of which he became the “President-Founder,” and Madame Blavatsky corresponding secretary; both for life. In New York the faith of the people in their mystic endowments seems soon to have suffered shipwreck. The American papers called Olcott the “hierophant,” referring derisively to the chief-priest of the Eleusinian mysteries, and he and his “clairvoyant” companion sought probably nothing else than a somewhat honorable retreat from a lost cause, when in 1878 they removed to Bombay, following old and more recent connections which they had made with India. But in

Bombay they are said to have made themselves conspicuously absent from the European quarter. We find them in the East, and in the West, in the South, and in the North of India, from Bombay to Madras, from Ceylon to Simla, appearing everywhere with great noise and at first with unmistakeable success, but always quickly changing their residence, to all appearance because the first enthusiasm and the first satisfaction of curiosity soon gave place to indifference and to suspicion as to the genuineness of the spirit-appearances and of the miracles.

The means of arousing attention were, aside from necromancy and innumerable miraculous cures, the mysterious finding of a lost breast-pin, the duplicating of rings, and such like proofs of mystic independence of natural laws as Madame Blavatsky knew how to give. An especially prominent part was played by the Thibetan Brethren, similar to the Indian Mahatmas, from whom Madame Blavatsky received mysterious letters. Spiteful critics indeed assumed to find in these letters peculiarities of style and other little human traits which were to be put to Madame Blavatsky's account; also for the finding of the breast-pin and such like phenomena, sceptical souls surmised all other kinds of explanations than mystic causes.

As to the contents and the aim of Olcott's endeavors, an expert, who had observed them as early as 1876 in New York, designates their system as "theosophistic-esoteric Buddhism in associations organized after Jesuitic and Freemason patterns." With Buddhism Col. Olcott has especially one thing in common: Buddhism owes its wide diffusion chiefly to the skill with which it knew how to adapt itself everywhere to

the native religions; Col. Olcott knows how to let his Buddhism shine in all colors. While yet in America he sought contact with the renowned Pandit\* Swami Dayananda Saraswati, the founder of the Arya-Somaj. Dayananda sought to reform Brahmanism by going back to its sources, the Vedas. Olcott's Buddhism did not hinder him from offering himself with expressions of enthusiastic admiration as a scholar to this prophet of Brahmanism; and the theosophic society soon professed itself a branch of the Arya-Somaj by taking the name of "Theosophic Society of the Arya Somaj," and by electing Dayananda as director and leader. Very soon, however, the same Olcott, who together with the worshipper of Brahma adored "the same eternal divine being," and who saw in the Vedas "the original fountain head of all subsequent philosophical systems," sought for new allies among the Buddhists of Ceylon, among whom he received enthusiastic homage as a Buddhist of the West. In the Northern part of India he soon turned to the followers of Zoroaster, to whom he made the astounding confession: "I have to prove to you that your faith rests upon the rock of truth, the living rock of Mystic Knowledge"—that is the theosophy of Olcott. The *Indian Spectator* says that theosophy was for the Pandit Dayananda a fog in which the colors of the Vedas of Buddhism and of Zoroastrianism were mixed so that he could not say where the one began and the other ended.

Colonel Olcott declares theosophy to be "divine wisdom." But when saying this we must not think

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\* A Hindu scholar.

of a personal God, but of "an eternal, all-pervading principle in nature, with which the inner intuitive faculty in man stands in relation." This principle in nature is in another place declared to be identical with the divine principle of the Vedas, and is represented as a principle which is neither entity nor non-entity, but abstract entity, which can be described neither by words nor by attributes. In so far as a kind of Pantheism is taught here, Olcott's theosophy differs from original Buddhism which is atheistic, or rather leaves undecided the question whether or not there be a God. Its position is agnostic. In so far, however, as Olcott's Pantheism comes very near to Atheism, and in so far as it gives place in its range of ideas to the Buddhistic doctrine of the transmigration of souls, we may call it "Esoteric Buddhism," if this whole confused, fantastic play which characterizes Olcott's appearances in India at all deserves such a distinguished name, and is not better described as a spiritualism touched a little with Buddhism and adorned with a few crumbs of Brahmanistic learning.

"Associations formed after Jesuitic and Freemason patterns" may well enough fit into Olcott's plans for India also, provided we understand under "Jesuitic" that for the sake of the good object to be accomplished one is not very particular in the choice of means, and if we make the practical central point of theosophy to consist in a brotherhood of humanity, overstepping all barriers of race and religious confession. Theosophy is compatible with all religions, acknowledging in each a central truth; only Christianity has the honor to be excluded from this large hearted tolerance. In a letter to Dayananda, written in 1878, Olcott gives us the

following explanation: "If our society from the very beginning has expressed its hostility to the Christian church, the reason for this lies in the fact that it finds in this corporation such a cruel dogmatic and superstitious spirit as makes it the common enemy of all those portions of mankind, which do not acknowledge its authority. Its course is marked by selfishness, brutality, injustice and fraud. Its dogmas rest neither upon historic nor upon logical proof; whatever of truth it contains, has been stolen from the older philosophies."

In India Olcott's roll is played; Madame Blavatsky is there pretty generally considered as an unmasked impostor,\* and the "Missionary Herald" reports that the "Psychical Research Society of England," which at first had been on her side, had its attention called to some questionable discoveries which her Indian devotees had made in this direction, and that with regard to yet existing doubts it had definitely established by means of a confidential messenger sent to Madras, that the people of India with right called the lady an impostor of the first class. How far Olcott himself has been only a dupe we will leave undecided.

After Olcott's plans in India had suffered shipwreck it was for him a welcome escape when the Buddhists of Japan invited him to help their decaying religion. He travelled through Japan during the winter of 1888-89, everywhere lecturing, and here also his journey seemed to become the triumphant progress of a victorious conqueror. But when lecturing in Kyōto, the citadel of Japanese Buddhism, the Buddhist priests—so Dr. Davis

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\* But cf. an article in the "Theosophist" by Bertram Keightely and copied in the "Japan Mail" for January 10th, 1891, entitled "Madame Blavatsky's Work in the West"—(Transl.)

(A. B. C. F. M.) reports—felt bitterly disappointed because in his Buddhism they could not recognize the true Buddhism. He, on the other hand, was likewise altogether dissatisfied with Japanese Buddhism and especially with its priests. The most convincing proof of his failure is that he finally cancelled his engagements for lectures, not completing them, and withdrew to Ceylon.

It was a singular contrast when in Okayama almost simultaneously Olcott gave an address in one place and Wishard, the college-secretary of the American Young Men's Christian Association, in another; the former at first to large audiences, but then with constantly decreasing interest on the part of the people; the latter as it seems, with increasing success. We must not forget to mention concerning the reports of Olcott's lectures in Okayama that in spite of all his sharp attacks upon Christianity he, nevertheless, refrained from making any direct mention of the Lord Jesus! The probable effect of his lectures will be that through this contrast the religious question may come to burn still hotter, while Buddhism has lost one more hope.

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#### *D. The Continuing Importance of Shintoism.*

In spite of the greater activity and religious influence of Buddhism, intelligent Japanese Christians see in Shintoism a more formidable obstacle to the progress of the Gospel. At the Osaka Conference in a series of addresses on "the special obstacles to the progress of Christianity in Japan," Shintoism received no attention: the scholarly "Kumiai" pastor Matsuyama, however,

himself formerly a Shinto-priest, cautioned expressly against underestimating this adversary. Mr. Koderá,\* who was baptized in Berlin by Paulus Cassel and won by him for the ministry, in an address before a gathering of the "Church Missionary Society" at Cambridge, in 1884, expressed the opinion that Shintoism, no matter how weak it may be as a religion, was nevertheless of incalculable influence as the foundation of the whole social life. Through it piety, patriotism, and reverence for the Emperor as the descendant of the sun-goddess, were originally one and the same for the Japanese. The Japanese, he said, had no word to express the idea of government which did not at the same time include the idea of "serving the gods." "The emperor rules" and "he worships his ancestors," are expressed by one and the same term. Confucius had taught obedience to parents as the first duty, and obedience to the emperor as the second, but Shintoism reverses this relation, because according to it the emperor is the incarnate deity. Moreover even the Buddhists were standing under the influence of Shintoism, for each and every house—those of Buddhist priests and Christians alone excepted—has attached to it some symbolic sign expressive of its relation to a Shinto deity. Every city and village, even every ward has its local Shinto deity, with a temple belonging to it, and all children soon after their birth are dedicated to this deity by a recognized ceremony. These parochial children celebrate each year at least two festivals in honor of their god, and on these occasions they visit the temple in festive apparel. Such binding parish

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\* Mr. Koderá has never taken up ministerial work in Japan, nor is he in active relations with the Christian movement.—D. C. G.

relations Buddhism does not possess. Furthermore all great national festivals are Shinto festivals, and are celebrated by all Japanese, and all the wedding ceremonies are in the hands of the Shinto priests, while the presence at a wedding of a Buddhist priest is considered even an unfortunate omen.

These opinions of Matsuyama and Koderä seem to have been confirmed during the last few years. The Shinto movements in opposition to Christianity have increased in number and in violence. On the 11th of February 1889, the day on which by order of the Emperor the constitution was proclaimed to the people, Viscount Mori, the able Minister of Education was assassinated by a fanatic Shintoist for the pretended reason that he had dared to enter the national sanctuary, the temple of the sun-goddess in the province of Ise, while wearing foreign shoes. The proclamation of the constitution was sanctified by the emperor's prayer to his ancestors. This proved to all Asia and Europe that the leaders of the Japanese people did not yet consider the time ripe for substituting for this old and decaying foundation of the throne and of the national life, a stronger one.

As another significant indication of the varied intermingling of the old and new in the religious life may be noticed an opinion, expressed in the *Tōkyō Independent* of December 4th, 1886, an opinion shared by many an educated Japanese. This paper recommended Unitarianism as a state religion, but attempted to reconcile the belief in one only true God and Ruler of the world with the worship of ancestors, and with prayer and sacrifices offered to them, by comparing the temples of ancestors with the mausoleums of Napoleon I. and of

Washington. "Have the latter any better claims for existence than the temples built for the benefactors from the Mikado's empire, like Hachiman, Temma and Seisho,\* or the great temple in Ise which is nothing more than a mausoleum of the Mikados? That the temples for the fox-god or for other animal-deities or female goddesses have no right to exist is, of course, admitted." This attempt to reconcile the existence of the national Shinto sanctuaries with Monotheism shows how vitally intertwined are Shintoism and patriotism in the inmost soul of the Japanese. And who can wish to take away from them their noble historic memories and their great heroes? But will not the people rescue their heroes from the danger of being carried down together with untenable pagan superstitions, quickly and decisively withholding from their ancestors that which belongs to God alone? Prayer and sacrifice, and in the Christian's case, of course, only the sacrifice of the heart and the life, are for God alone.

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### 3. GENERAL VIEW OF MISSIONARY ACTIVITY.†

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#### *A. Increase of Missionary Forces and Places of Labor.*

As regards the missionary forces which labored from the close of 1882 to 1889 under the circumstances above

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\* The Mikado Ojin Tennō (270-311 A. D.) is worshipped as the god of war under the name of Hachiman; the eminent, but later on banished, minister Sugahara Michisane (during the reign of Daigo Tennō c. 900 A. D.) under the name of Temma as the god of knowledge, especially of the art of writing; Kato Kyōmasa as Seisho.

† The statistics of this and of the following division are mostly based upon the statistical tables of H. Loomis (published in behalf of the Japanese

described, the number of societies rose from 18 to 28.\* The "Edinburgh Medical Missionary Society" withdrew in 1883, but eleven other societies entered the field:

1883—the "Disciples of Christ," or "Church of Christ;"

1885—the "Presbyterians of the U. S. (South),† the "Allgemeiner Evangelisch-Protestantischer Mission's verein," and the American "Society of Friends;"

1886—the "American Methodist Episcopal Church" (South‡);

1887—the "Christian Church of America;"

1888—the "Unitarians," the "Canadian Church Mission" or "Wyckliff College Mission," Toronto, Canada, and the "Berkeley Temple Mission," Boston, U.S.A. The last named united with the American Board's Mission in 1893;

1889—the "Southern Baptist Convention,"§ and the "Christian Alliance."

branch of the Evangelical Alliance) according to summaries published in the "Missionary Herald;" also upon the annual reports of the "Itchi Kyōkwai" for 1886 and 1887, and a summary for 1888; compare also the "Christian Advocate" for March 20th, 1889. Evident mistakes have been corrected. Loomis remarks that owing to want of precision and blanks in the reports of the various societies, and on account of the different dates for collecting statistics, absolute correctness is impossible. The blanks are filled out by making approximate estimates and these figures are mostly stated too low; especially the actual number of Christians can be estimated as being 10% larger than the number stated.

\* Cf. p. 60.

† In distinction from the Presbyterian Church, North, which has been working in Japan since 1859. This society has existed since 1862.

‡ In distinction from the Northern Methodists, who have labored in Japan since 1873.

§ In distinction from the Am. Bapt. Miss. Union which began work in Japan in 1873. On account of the slavery-question the South. Bapt. Convention separated from the Union in 1845.

Of these societies four distinguish themselves by their names as respectively Presbyterian, Methodist, Congregational, and Baptist societies; the "Disciples of Christ" and "the Christian Church of America," belong likewise to the Baptist group; the "Canadian Church Mission" is Episcopal; the other four societies belong to none of the groups.

The total number of foreign missionaries rose between 1882 and 1889, from 145 (89 male and 56 female)\* to 363 (201 male and 162 female); the number of places occupied by these societies—from 120 (37 stations and 83 out-stations) to 533 (85 stations and 448 out-stations). This shows in seven years an increase of 218 foreign workers—far more than doubling the former number—and of 413 places of labor,—far more than quadrupling the former number. Of this increase of foreign workers two are connected with two independent native churches.† The 17 societies at work before 1883—in spite of the withdrawal of the Edinburgh Medical Missionary Society—received 171, an average of 10 for each society. The 11 new societies received 45, only 4 to each—an earnest warning for the latter, to increase their forces to the utmost of their ability, if their labors are to become of any marked consequence side by side with those of the older societies! Of the various societies by far the largest increase is furnished by the American Board, with an addition of 30 new laborers, making a total of 57, and of 152 fields of labor by a total of 170. This large increase of fields of labor, nearly one third of all places occupied by Protestant

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\* Here, as everywhere in the following pages, exclusive of the wives of missionaries.

† Cf. Loomis' Tables for 1889; not mentioned in the table for 1890.

laborers, the Board did not secure by scattering its forces, but by concentrating its foreign laborers in only 10 stations and by using its numerous native workers in 160 out-stations. Among the groups even the "Itchi Kyōkwai," otherwise by far the strongest, does not come up to this number of fields of labor. The "Itchi Kyōkwai" now includes seven, over against the former three societies, and yet with an increase of 76 to a total of 114 fields of labor, it ranks in this regard only as second. It maintains the first place with regard to foreign workers, with an increase of 62 and a total of 99, more than one fourth of all. The other groups remain far behind, although some of them increased the number of foreign laborers considerably.\*

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*B. Missionary Results.†*

The total number of 363 foreign laborers, reinforced, it is true, by 545 Japanese workers, is certainly extremely small in comparison with the army of priests—74,000 Buddhist—and 16,000 Shinto priests—on the side of the adversaries. So much the more noteworthy are the results of missionary work.

Between 1882 and 1889 the number of churches rose from 93 to 274; that of adult believers, including those not yet received into church membership, from 4,367 to 28,977; the total of contributions for all purposes from

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\* The Episcopalian Group shows an increase of 43 to a total of 72 foreign laborers, and of 66 to a total of 97 fields of labor; the Methodists report an increase of 54 and a total of 86 foreign workers, and an increase of 51 to a total of 73 fields of labor; the Baptists an increase of 29 to a total of 38 foreign workers, and in fields of labor an increase of 67 to a total of 78.

† Cf. Note on p. 149.

Yen \* 12,064.48 to 53,503.13; the number of ordained native pastors from 49 to 135; that of unordained preachers from 137 to 409;† that of theological students from 71, in 7 schools, to 275 in 17 schools; that of the other scholars in Boys' and Girls' Schools from 2,540 to 10,297. Thus in seven years the number of churches has nearly tripled, that of adult Christians has increased nearly sixfold, the contributions have more than quadrupled, the number of native workers has tripled, that of theological students and of other scholars has nearly or fully quadrupled. If the total increase in the number of adult Christians between the years 1882-1889 be equally distributed for these seven years, we find an average increase of 3,516 per annum. Most pleasing, however, is the fact that the increase of each year was greater than that of the preceding year, especially up to the year 1888. From 1882 to 1883 this increase amounted to 1,224, but from 1887 to 1888 it was 5,527, thus more than four times larger than between 1882 and 1883, and in each year about 32% were added to the sum total. The "Christian Advocate" of March 20th, 1889, figures it a little too high, at 35%, but even at 32% it would be right in making the remark, in view of the prejudice that missionary work brings no sufficient returns, that with a similar proportionate increase of its annual capital any mercantile business would be considered as highly successful. We must, however, not overlook the fact that the increase from 1888 to 1889 was only 5,431, or 96 less than between

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\* 1 Yen was at that time equal to about \$ 0.75 to \$ 0.80 U. S. Gold.

† Among the non-ordained helpers 37 Bible women are included in 1882; but for 1889 Loomis reports 125 Bible women apart from native preachers and helpers.

1887 and 1888, and does not amount to much more than 23% of the sum total of the preceding year. But even this advance is sufficiently encouraging.

Yet what is the cause of this first falling off in the annual increase? This question suggests itself so much the more readily when we consider that the average annual contribution of the individual adult church member amounted in 1882 to Yen 2.76, in 1888 to Yen 1.89\* and in 1889 only to Yen 1.85, that thus, while the sum total of contributions increased, the average contribution of the individual church member has gradually decreased; and at the same time the number of native ordained ministers fell from 142 in 1888 to 135 in 1889. We are almost tempted to see in this indications of relaxation after the over-great excitement of the revivals.

But undoubtedly two other factors also come into consideration, namely first the political excitement consequent upon the proclamation of the constitution in February 1889, which crowded for the moment the religious interest into the background; and secondly the public sentiment against foreigners, and to some extent also against Christianity, awakened by the discontent with the negotiations with several leading Christian powers looking forward to new treaties. These negotiations offended the proud patriotism of many a Japanese, because they took into consideration the opening of the whole country for foreigners, without subjecting them to native judicial courts exclusively, thus failing to remove the hated extraterritoriality clause.

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\* In this computation an extraordinary gift of Yen 20,000 to the Dōshisha school has not been included, if this gift is included in the sum total of contributions, the annual average for each adult comes to Yen 2.74.

It must, however, also be mentioned that, in spite of the decrease of the annual average contribution of each member, the ability of the local churches to meet their own church expenses, is constantly growing with the increasing membership. On an average each local church had in 1882—47, in 1888—95, and in 1889—106 adult members. The proportion, therefore, of wholly or partially self-supporting churches also rose. In 1882 of 93 churches, 13—not quite one seventh—were wholly, and 69 partially self-supporting, while 11 were wholly dependent; in 1888 out of 249 churches, 92—more than one third—were entirely, and all the rest partially self-supporting. For 1889 Loomis gives 153 wholly self-supporting churches out of a total of 274, or more than one half.\*

\* The following table may be of some interest :

1859†	No. of churches	0; native christians	0; incl. children	0
1864	" " "	0; " "	1; " "	1
1866	" " "	0; " "	2; " "	2
1871	" " "	0; " "	10; " "	10
1872 (March)	" " "	1; " "	16; † " "	16
1876 (Oct.)	" " "	16; " "	1,004; §	
1878 (May)	" " "	44; " "	1,617; (not given)	
1879	" " "	64; " "	2,701; incl. children	2,965
1881	" " "	83; " "	3,811; " "	4,412
1882	" " "	93; " "	4,367; " "	4,987
1883	" " (not given)	" "	5,591; " "	6,598
1884	" " "	120; " "	7,791; " "	8,508
1885	" " "	168; " "	10,775; " "	11,678
1886	" " "	193; " "	13,269; " "	14,815
1887	" " "	221; " "	18,019; " "	19,829
1888	" " "	249; " "	23,564; " "	26,403¶
1889	" " "	274; " "	28,977; " "	31,875¶

† Date of the beginning of Protestant Missions in Japan.

‡ Of these 16, eleven were in Yokohama.

§ Whether with or without children is not stated.

|| Improbable, because the number of children reported is greater than in 1884.

¶ These figures are obtained by estimating the children as 10 % of the adults,—a very low ratio.

Of this missionary harvest by far the largest share belongs in all decisive points to the American Board: only in the number of churches the Methodist Episcopal Church, North, outstrips it with 53 churches over against 52 of the Board. But what does one church less mean, when the total number of members is far more than twice as large? In this decisive point the American Board stood in 1888 even among the groups only behind the "Itchi Kyōkwai," in 1889 it had outstripped it with 9,315 adult Christians over against 8,954 of the "Itchi Kyōkwai." With regard to the total number of Sunday School scholars the "American Board" stands likewise in advance of all the groups, reporting 7,000 scholars to 5,000 of the "Itchi Kyōkwai," and about the same number of the Methodists. The number of scholars in day and boarding schools reported by the "American Board" in 1889 is 3,002, by the "Itchi Kyōkwai" 2,547, by the Methodists—American and Canadian—3,155. The number of theological students for 1888 is, for the American Board 86; for the "Itchi Kyōkwai" 65; for 1889, for the Board only 80, while that of the "Itchi Kyōkwai" fell to 56. The "Itchi Kyōkwai" leads in the total amount of church-contributions, coming up to a total in 1883 of Yen 18,071,04, with an average *per* adult member of Yen 2.02.\* The largest number of churches belongs to the Methodist group, namely 83, also the largest number of native ordained ministers, 42, while the Episcopalian group reports the largest number of native

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\* For 1890 Loomis' table reports for the Itchi Kyōkwai 9,314 adult members and yen 16,658.09 contributions, or yen 1.78 per member; for the Kumiai Kyōkwai 9,146 members with yen 28,660.72 contributions or more than yen 3.00 per member.

laborers, 178. Among these, however, are only 18 ordained ministers, and the numbers given for "unordained preachers and helpers" can be made up very differently, including sometimes theological students, or even scholars in boys' and girls' schools. On the other hand the conditions for ordination to the ministry may differ greatly with the different societies. With regard to the number of members, and also in close connection with this, the ability of each local church, the American Board takes the first place among the different groups, and the "Itchi Kyōkwai" the second place; the former with an average for each church of 179 adult members and Yen 309.60, contributed, the latter with 132 adult members and Yen 265.75 contributed. The smallest number of members is reported by the Episcopal group with an average congregation of 72 members. The lowest average annual contribution is by the Baptist churches with Yen 0.76, although with an average membership of 82 adult members they are standing no longer in the last place as they did in 1882, but in the third place.

The Statistical Table for 1889 by Loomis does not report how many of the 68 churches of the "Itchi Kyōkwai" are self-supporting; while of 52 "Kumiai churches," 38 are wholly and 14 partially self-supporting; in 1888 out of 61 "Itchi Kyōkwai" churches 28 were wholly and 33 partially self-supporting, while the corresponding numbers for the 45 Kumiai Churches were 40 and 5. Of the 83 Methodist churches in 1889 only 10 are reported as wholly self-supporting, of the 49 churches of the Episcopalian group only 3, while of the 17 Baptist churches none seemed to have been wholly, but all partially self-supporting. This shows that in the

matter of self-support the "Kumiai Churches" and the "Itchi Kyōkwai" were still taking the lead.—A very noteworthy fact is that the only two independent churches have reached an average annual contribution of Yen 2.66 per adult member, this being the highest average contribution among all the churches, thus showing the greatest financial ability.\*

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\* The following table, an abstract of that by Mr. Loomis, gives the statistics for the most important branches of work for 1889:

Name of Mission.	Number of Churches.	Adult Members.	Contrib. of native churches for all purposes, Yen	Average contrib. per adult member, Yen	Native ordained ministers.	Unordained Preachers.	Theolog. Schools.	Theol. Students.	Scholars in Boys' and Girls' Schools.
Kumiai Churches.	52	9315	16,049.00	1.73	30	66	1	80	2765
Iuchi Kyōkwai.	68	8954	18,071.04	2.02	39	47	2	56	2547
Nippon Sei Kyōkwai.	49	3060	5,450.63	1.78	18	160	3	56	1408
Methodist Group.	83	5879	11,563.74	1.97	42	92	6	64	3483
Baptist Churches.	13	1153	972.76	0.84	5	32	3	11	300
Disciples of Christ.	1	151	15.00	0.10	0	2	0	0	0
Christian Church of America.	3	93	78.00	0.83	0	6	1	2	0
Allgemeiner Evang. Prot. Vereins.	2	135	200.00	1.48	0	1	1	4	0
Society of Friends.	1	33	10.00	0.30	0	3	0	0	31
Independent Native Churches.	2	204	542.16	2.66	1	1	0	0	0

*Influence upon Women.*

The statistical tables for 1888 and 1889 prepared by Mr. Loomis do not report separately the number of newly converted baptized men and women respectively, but report only "baptized adult converts" and "baptized children." It is a remarkable phenomenon that at first the number of converted women was far behind that of the men. This may find a probable explanation in the dependence and the seclusion of Japanese women, and in connection with this in the greater reluctance of Japanese women above that of other women to step aside from the lines of popular custom. How many a barrier, often seemingly of an entirely external nature and yet closely connected with the inmost life of the people, had first to be broken down, may be illustrated by the fact that formerly it was considered as a sign of Christian courage when husband and wife—otherwise so sharply separated before the outside world—went together to church. During the latter years the proportion seems more in favor of women. In 1882 there were on an average 26 women to 74 men; in 1886—37 women to 63 men; 1887 in the "Itchi Kyōkwai" 41 women to 53 men. Nevertheless the reports always make especial mention of it when the number of women in a church is greater than that of the men.

The importance for the complete development of Japan and especially for its Christianization, of influencing the women,—it is strange to say—has been pointed out most decisively by non-Christian Japanese. In 1883 a "daimyō" said to a missionary: "Your sermons and Boys' Schools are all very well; but let me tell you, if you have the welfare of our country at heart, the best

that you can do is to educate our women. You may believe that you received your education in the schools ; half of it you received at home, before you were ever sent to school." In 1887 the principal of a non-Christian institution for female education asked of the "Church Missionary Society" a lady-missionary as preceptress. Soon after this there appeared in the "Rōmaji Zasshi"\* several striking articles by Prof. Toyama of the Imperial University in Tōkyō, in which he, although himself not a Christian, recommended most urgently the bringing of the future wives and mothers under Christian influence by sending them to Christian schools. Within the last few years the women of the higher classes have begun to bestir themselves. They are looking about both for themselves and for their daughters not only for European dresses, but also for means and institutions of education which shall unlock for them Western civilization, and elevate their position. The Empress herself stimulates the zeal for female education by visiting such institutions.

It was Christianity which, by its higher conception of the dignity of woman, had indirectly called this movement into existence. Even at this period the nobler conception was beginning to gain the victory. Now public opinion condemns the custom which has permitted the well-to-do Japanese to keep concubines ; and a Christian Woman's Society only voiced this opinion when recently it presented to the government a petition

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\* The organ of the society formed for the purpose of substituting the Roman letters for the Japanese syllabary and the Chinese ideographs, both of which render printing very difficult.

praying for a law against this practice.\* It is a result of the Christian origin of this whole woman's movement that step by step it seeks help from the missions. It is not enough that their female educational institutes, their Women's Society springing up side by side with the Young Men's Christian Association, their female industrial schools, as for example one of the "American Board<sup>l</sup>" in Osaka, for instruction in a great variety of female occupations, find favor also in non-Christian circles! More than that; non-Christian Women's Associations seek the aid of missionaries. Thus Mr. Spinner of the "Allg. Ev. Prot. Miss. Verein," who in 1887 had helped by means of several lectures upon the position of women to set the women's movement in motion, was invited in 1889 by a Women's Association under the leadership of the wife of Lieutenant General Katsura<sup>†</sup> to deliver some addresses.

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\* The legal foundation was taken away directly from this custom by a law promulgated in 1883, which does not include the concubines among those whom the law recognizes as "relatives."

† Mrs. Katsura died in September 1890. As Mrs. Katsura's funeral was certainly an important event in the history of Christianity in Japan, the Translator takes the liberty of adding an account of it from the pen of Dr. Greene, published in the "Christian Union" for November 6th, 1890.

On the sixteenth of September last there occurred an event in Tōkyō, which deserves a place in the history of Christianity in Japan. I refer to the funeral of Mrs. Katsura, the wife of Lieutenant General Katsura, the Vice-Minister of War. Mrs. Katsura was a member of the Bancho (Congregational) Church of Tōkyō, and was deeply interested in its activities. At her death the church was asked to assume charge of the funeral services, which were to be held in the mortuary chapel at the celebrated Aoyama Cemetery, the resting-place of nearly all Japan's great men who have died in recent years. Shortly after the appointed time the cortège made its appearance, headed by well-nigh two hundred men, each bearing an immense bouquet arranged in a bamboo stand. These bouquets were placed in the wide open space in front of the chapel, and gave it the appearance of a grove of flowering trees. It is said that over

—Counter efforts indeed are not wanting. In 1888 a number of officials raised Yen 50,000 for the establishment of a "Ladies' Institute" without religion, in order to render the Christian institutions superfluous. But such opposition will be of but little avail if the call of the missionaries for an increase of female workers finds at home a timely response.

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*D. Higher Educational Work and Efforts Towards  
Founding a Christian University.*

Prof. Toyama sought to incite the zeal of the missionaries in yet another direction, turning their attention upon the imperial university itself. Napoleon and Moltke, he said, had won their battles, because in a well-thought out plan they fixed their eyes upon the decisive points of attack. So Christianity could conquer only as in pursuance of a harmonious plan, it directed its forces upon the most important point. That point was in the winning of the graduates, of those who had passed an academic examination, by co-operating in their educa-

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2,000 persons were in attendance, though, owing to the smallness of the chapel, not more than 300 or 400 could have listened to the religious exercises. Among these were at least one prince of the blood, three cabinet ministers (Count Oyama, Minister of War; Viscount Kabayama, Minister of the Navy; Viscount Aoki, Minister of Foreign Affairs), a very large delegation of army officers of all ranks, and a number of foreign diplomatic officials. A large military band had been detailed to furnish voluntaries before and after the service, though the music for the service proper was by a choir selected from the church, under the lead of a young graduate from the government school of music.

The pastor of the Bancho Church, the Rev. Paul Kanamori, presided. The order of service was: Singing, reading of the Scriptures (1 Cor. xv.), prayer, singing (a version of "Whiter than snow," a favorite hymn of Mrs. Katsura), sermon, prayer, singing (a version of "From every stormy wind that blows").

tion. They were the most influential men among the people. Even the higher government officials, who themselves were not graduates, employed them as private secretaries and subalterns and counsellors. After the revision of the treaties, or as soon as Japan should be entirely thrown open,—many more would be needed. In the battle of the political and religious parties the one which had in its ranks the largest number of graduates, would undoubtedly conquer. It would, therefore, be a sincere cause for regret, if the missionaries should overlook this point. Above all else Christian schools were needed to prepare students for entrance into the university. Although Prof. Toyama does not place sufficient value upon what has already been done in this direction, yet this expression of a man, himself not a Christian, sets forth in strong light the great importance of those endeavors which we must now consider more minutely: the educational system, and especially the establishment of a Christian university. Attempts to reach this latter aim have been made by all the various groups of missionary societies.

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The sermon was devoted to setting forth the Christian's hope of a blessed immortality through faith in, and obedience to, Christ; and it was listened to with marked attention. Never before in Japan has a Christian preacher addressed such an audience, and some of those present were deeply moved as they remembered that less than eighteen years before, a man affiliated with the same branch of Christ's kingdom died in prison in Kyōto, a martyr to his faith; while now the highest officials of the realm, with uncovered heads, respectfully listen to Christians preaching, and outwardly, at least, share in Christian worship; and the sincerity of the new toleration is emphasized by the presence of the band, under military orders, to aid in the service. The impression left by the service seems to have been in every respect all that the friends of Christianity could wish.

# 1. THE EDUCATIONAL WORK OF THE CONGREGATIONALISTS.

*(The Doshisha and Neesima).*

The first place in this respect is occupied by the Congregationalists with the Doshisha in Kyōto. (cf. p. 96.)

From the very beginning of the school Mr. Neesima knew how to secure for it the interest of Japanese in high position, even of non-Christians, men like Mr. Makimura, at that time governor of Kyōto, and Mr. Tanaka, then vice-minister of education. By reason of the work done by this school the number of its friends has grown from year to year. High government officials have visited it frequently, for example Viscount Mori, minister of education, in December 1886, and on several occasions Minister Inouye.\* In an address in May 1888 to the teachers and pupils he acknowledged that the institution occupied a leading position in the ranks of private educational enterprises. Among the changes resulting from the immense progress of the country he emphasized, aside from the abolition of feudalism and the mediatization of the government, the rejection of Chinese ethics and the adoption of the products of Western civilization. "On the other hand," he continued, "it can not be denied that our attention has hitherto been concentrated chiefly on the acquisition of knowledge, and that moral systems have received scant

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\* Count Inouye was for some time Foreign Minister, but resigned in 1887 after the failure of the revision of the treaties. In 1888 he was appointed Minister of Agriculture, but after the attempt to assassinate Count Okuma in October 1889, he withdrew again from government service.

regard. Nothing could be more regrettable in the interests of society. Therefore it is that an institution like this has my heartfelt approval, inasmuch as it aims at the promotion of moral and intellectual culture equally and simultaneously. We have made progress in scientific knowledge. We may even hope to attain to a level with the Occident. How, then, can we rest satisfied with ethical systems adapted only to oriental standards?"

The leaders of the school knew how to interest Christian as well as non-Christian circles in the ever enlarging aim of the school. In recent years efforts were made to secure for the school an endowment of Yen 50,000, because only students of schools possessing such an endowment are granted freedom from military service during their time of study. But above everything else Mr. Neesima pursued one aim: the enlargement of the Doshisha into a national, Christian university, by adding to the theological department, departments of law, of medicine, and of philosophy. During a somewhat prolonged stay in America in 1885-86 for the purpose of restoring his health, which had suffered greatly in consequence of his exacting labors, he enlisted friends for his plan; and after his return he brought all levers into action. During his absence, it is true, aid had been promised from many sides, even from the provincial assembly of Kyōto Fu,\* but partly in consequence of business troubles—the results did not follow.

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\* *Fu* is the term applied to a political division which has an imperial city for its capital. There are but three *fu*, Tōkyō, Osaka and Kyōto which take their names from their respective capitals. Under the old regime the *fu* comprised little territory outside the limits of the city proper and hence arose the custom of rendering the term by the English word *city*. The impropriety of perpetuating this rendering will be appreciated, if it be noted that under the

After his return, there was seen what the enthusiasm of *one* man could do. In Kyōto a large meeting pronounced itself in favor of the enterprise, and Mr. Kitagaki, the Governor of the Prefecture, made a cordial address in its behalf. In Tōkyō high officials, among whom were several Cabinet ministers and rich merchants, subscribed considerable sums, which increased, until in the fall of 1888 they amounted to Yen 70,000.\*

Finally in the same year on Luther's birthday Neesima endeavored through a personal appeal to fan the fire into a bright flame. In this appeal we see reflected a part of his very heart and life. "In order to make our Japan," he says, "a nation worthy to be counted among the enlightened countries of the world we must introduce not only the externals of modern civilization, but its essential spirit,.....and modern civilization, though many sided and varied in its phenomena, is in general Christian civilization. The spirit of Christianity penetrates all things even to the bottom, so that, if we adopt only the material elements of civilization and leave out religion, it is like building up a human

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new regime, Kyōto Fu comprises over 1700 square miles, largely rugged mountainous country, and includes two ports on the Japan Sea. The population of Kyōto Fu, according to the census of 1895 was. 874,084, while the City of Kyōto had only 275,780. Osaka Fu has 1,281,150, Osaka City 442,658; Tōkyō Fu has 1,559,517, Tōkyō City 1,313,299.—D. C. G.

\* About the same time the American Board felt able to pledge to the school an annual income, equal to the interest on \$50,000, hoping thus to meet the conditions of the Japanese Government for granting the students of the school freedom from military draft during their time of study. But as the Government demanded that these \$50,000 be invested in Japan, the Board could not make this guarantee, the securities given by Japanese law not being deemed sufficient, and such a course being contrary to the general policy of the Board. The report that the Board pledged these \$50,000 to the Doshisha University, circulated by several papers, rests upon a misunderstanding.—Trans.

body of flesh without blood." He knows of no greater danger for his country than students "advanced only in the arts and sciences," but "not stable and persevering in character," misled by "their search for Western civilization," choosing "only the external and material elements of civilization—literature, law, political institutions, food and clothing" etc. He is planning for a symmetrical development of all the faculties of the intellect and of the heart, not merely for a one-sided intellectual education, and, therefore, not for one by means of Confucianism, "which has lost its power to control and regulate the mind," but for "a thorough education, founded on the Christian principles of faith in God, love of truth, and benevolence toward one's fellowmen." Hence his cry, "Christian education, the true foundation of Western civilization, and for this purpose a Christian university!" This was the thought which was crowding itself constantly upon him during his stay in college and seminary, as well as at every step of his travels from 1871-1873 with Iwakura in America and Europe. This thought it was which moved him, when in 1874, before his return to Japan, he asked the assembled members of the Board "with tears" to aid him in establishing a Christian school in his country. This thought went before him like a fiery pillar indicating the life work which the mysterious leading of Providence had appointed to him.

Animated by this thought the leaders of the Doshisha have labored since 1875, not misled either by the contradictions or by the scorn, not only of the ignorant populace but even of enlightened men, "with a single eye to the end and with strong determination amid the greatest difficulties. Even those who did not them-

selves believe in Christianity were ready to acknowledge that it contained a living power for the regeneration of men, and under these favorable circumstances the school made still more vigorous progress, and the collegiate department promised soon to be equal to the government colleges (Kōtō Chū Gakkō). But to leave the Collegiate department without the higher courses of the university would be like building an arch and leaving out the keystone." To the work of adding the keystone he wished to devote the rest of his life and, realizing that his own strength was far too small, he prayed for the help of his fellow-citizens.

The idea of a Christian university made rapid progress among Neesima's countrymen. They called it the "Kirisutokyō Shugi no Dai Gakkō," the "Great School according to the principles of Christianity." At a meeting in Kōbe in January 1889 for the promotion of this enterprise representatives of the government were also present. About the same time the provincial assembly of Nagoya promised Yen 10,000, and a Mr. Harris of New London, Ct. soon afterwards donated \$100,000, U. S. gold, for the Science Department, of which \$75,000 were to form the endowment fund and \$25,000 were to be used for the erection and furnishing of a science hall.

Thus Neesima's bold plan hastened towards its realization; but he himself was not permitted to see the completion of his work. When the above-mentioned statements appeared in their first form in the January number of the "Zeitschrift für Missionskunde und Religionswissenschaft," we did not know in Germany that the faithful friend of his people had ceased from the battle of life. Dr. Neesima died January 23, 1890, aged

47 years. He exhausted his strength in unceasing labor for the Christianization of his country. When in the autumn of 1889 he went to Tōkyō, in order to gain new aid for the carrying out of his plan (through influential officials, especially through Count Okuma), his health was such as to give rise to serious fears. The attempt on the life of Count Okuma on October 18, 1889, and the subsequent political excitement thwarted his plans and he retired to Maebashi in the province of Kozuke to seek there new health and strength. There he contracted a severe cold, and hastening back to Tōkyō for renewed labors, without having fully recovered, he suffered a severe relapse to which peritonitis was added, and under this he succumbed in Oiso, a health resort in the province of Sagami, two or three hours by rail from Tōkyō.

In him Japan has lost one of its foremost men, and the work of missions its apostle. In him, it may be said, the spirits of Old and of New Japan were united in the noblest sense. His appreciation of Christian civilization, his enthusiasm for Christ, his fervent patriotism, his true perception of the real needs of his people, united with great impartiality and modesty\* as well as with perseverance and self-denial, fitted him, as no one else was fitted, to mediate even in the most difficult cases between the foreigners and his own countrymen, while

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\*His modesty, which at times almost looked like lack of self-confidence is best illustrated by his hesitation to accept the title of LL.D. with which Amherst college honored him in 1889.—The translator takes the liberty of calling attention to an admirable little sketch of Mr. Neesima's life, prepared by his fellow-laborer for 15 years, the Rev. J. D. Davis, D.D. of Kyōto, published by Z. P. Maruya of Tōkyō, also a new edition by H. Revell, Chicago and New York. A complete biography by Prof. Hardy of Dartmouth College is also published.

at the same time inflaming the latter with the enthusiasm for the Gospel which filled his heart. He possessed the spirit of the *samurai* with its strict Confucian morality, and that devotion to his country which does not shrink from the most severe denial and the utmost renunciation of self,—but purified through the spirit of Christ.

This purified *samurai* spirit, this devotion to the country and at the same time to Christ, which Neesima embodied in himself,—this it is which the students mean when they speak,—as they love to do—of the "Doshisha Seishin," the "Doshisha spirit." With the most unrelenting self-discipline and self-denial he combined the most heartfelt, tender love and large hearted charitableness towards others. This trait of his character found at one time an expression in a peculiar act of discipline, which his pupils have never forgotten. Soon after the founding of the school some unruly elements stirred up a spirit of rebellion which gradually manifested itself. Neesima, after a serious address to the school, declared that such lamentable conduct on the part of the students could find its explanation only in an unpardonable neglect of duty on the part of their instructor; therefore he had resolved to take upon himself the punishment instead of administering it to the students. And then he struck himself repeatedly and most severely with a stout withe until it broke and his pupils, crushed with a sense of shame and penitence, and solemnly promising better conduct, wrested it from his hand. One of the students witnessing this scene preserves to this day as a sacred relic a piece of this withe. When during his last sickness his wife asked that she might be allowed to come to him from Kyōto

to care for him, he exhorted her to remain with his aged mother who needed her care even more than he; 'the "*samurai*" of olden times, he added, did not take their wives with them into battle.' Only when his physician informed him of his critical condition did he allow his family and relatives to be called to his side. When hearing that his brother Kinyoshi wished to see him, he asked his wife not to weep, as otherwise he also would not be able to keep back the tears, for he himself also was only human.

Two days before his death he gathered his friends and the members of the native missionary society of the "Kumiai" churches who were present, around his bed, and rousing up all his remaining strength, he pointed out on a map to them the cities in his country which needed in the near future to be supplied with pastors or evangelists, and for two of these places he made personally special arrangements in order that it might be possible to employ workers there at once. Thus he died, as he himself expressed it, like a warrior on the field of battle. Who should take up the banner, which had fallen from the hand of the dying hero, in the battle for the Gospel? This was a serious question not only for the native Christians of Japan, and for the members of the "American Board," but also for the friends of the cause of missions.

The Japanese Christians love to speak of the Doshisha as "our school." It has become for them a national cause. From Neesima's appeal for the enlargement of the school into a Christian university we learn that it comprised a whole series of institutions: a preparatory school with 203 pupils; a collegiate department with 426, a theological department with 81 students; a Girls'

School with 176 scholars; and a Nurses' School with 13 pupils; a total of 899 scholars and 57 male and female teachers.\*

As a proof of the great activity of the friends of the school who eagerly use any means of extending its influence, we may take a "Students' Summer School for Bible study" in Kyōto. It was held in the Doshisha, by the secretary of the international collegiate Young Men's Christian Association, according to American pattern and was intended to furnish opportunity for Bible study during the summer vacation not only for the students of the Doshisha but also for those of government schools. Among those who participated were mission schools of several denominations from different parts of the country. Mr. Wishard in an address stated the object of this Summer Bible school to be to "make Jesus King" in the heart and the life of the Japanese people. Thus we can see in it a means of revival in general, and especially an effort to kindle in the hearts of the young men a new zeal for the propagation of the Gospel.

Aside from the Doshisha the American Board has aided 5 Boys' Schools with 759 scholars, and 8 Girls' Schools with 1059 pupils.† Recently a "kindergarten," and some night-schools have been added, especially in Kōbe. The most flourishing of these higher schools are in Osaka, Kōbe, Okayama, Kumamoto, Sendai and Niigata. In Kōbe the Board has also a school for the

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\* To these ought to be added the Doshisha Hospital which for the same year reported: In-patients 219, Out-patients 2103, Aggregate attendance at the hospital 11,299.

† These statistics are taken from the annual report of the American Board's mission, April 30, 1890.

training of women evangelists under the leadership of Misses Dudley and Barrows. In 1889 six women graduated from this school. The Boys' School at Niigata passed in 1888 through severe trials. Some of the trustees attempted to make political capital out of the school and were opposed to its pronounced Christian character; but since the beginning of the year 1889 these difficulties have been removed and the school numbers 170 scholars. The school at Sendai, full of promise, passed later on through similar trials.\*

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## 2. THE EDUCATIONAL WORK OF THE "UNITED CHURCH OF CHRIST IN JAPAN."

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*(The Meiji Gaku-in).*

The "United Church of Christ in Japan" ("Itchi Kyōkwai") reported in 1888: 8 "Day Schools" with over 800 pupils, 12 schools for girls and women (for it is nothing unusual for adult women to seek further education in schools) with over 1000 pupils, and 4 higher Boys' Schools with over 400 students, a total of 2264 male and female scholars. In the upper classes one half of the pupils on an average become Christians; those who graduate are nearly all Christians.

The "Union Theological School" and the "Union College" were united in 1886 in one institution under

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\* Both these schools were later given up; that in Sendai in 1892, because by the founding of a government school in the city, and the growth of the school affiliated with the Itchi Kyōkwai, the demand for higher education in Sendai seemed to be fully met. The Niigata school was given up in 1890 for lack of sufficient financial support from its Japanese friends.

the name of "Meiji Gaku-in." Some time ago the school was removed from the "Concession" to Shirokane Mura, a suburb of Tōkyō; where it possesses attractive buildings and a good location. Since foreigners can not hold property outside of the "Concessions," the property is held by Japanese nominated by the Synod and elected by the Board of Directors. The management of the school is in the hands of the Board of Directors, which is composed of Japanese and foreigners in equal numbers. In 1890 the institution had 12 foreign and 13 Japanese teachers with over 250 students; in 1891 it had 28 theological students. In 1891 there were 68 alumni of the theological and 33 of the Academic Department. The "Meiji Gaku-in" is a worthy Presbyterian companion piece to the Congregational Doshisha, which it fully equals in the ability of its faculty.\*

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\* Other schools of the "Itchi Kyōkwai" according to its report for 1887 are the following (it is to be noted that "Gakkō" means "School," "Jo Gakkō" = Girls' School, "Ei-Wa Gakkō" = English-Japanese School, while the other names refer either to the founders of the school, or to the names of districts of the city where they are located):

In *Tokyo*:—1. The "Graham Seminary" (A. P. C.) since 1873; 126 pupils, 41 inclusive of the Japanese teachers baptized, with 5 Sunday Schools.

2. The "Sakurai Jo Gakkō" (A. P. C.) since 1878; 300 pupils (among whom are some young married women), 50 of these are kindergarteners, with 3 S. Schools.—These two schools were united in 1889 under the name of the "Joshi Gakuin."

3. The "Shōei Kōtō Gakkō," a school for ladies (A. P. C.) 65 pupils, 10 baptized, with a primary school (100 children, and a knitting school).

4. The "Tōkyō Bible Institute" under the lead of Miss K. M. Youngman (A. P. C.), 19 scholars, who during the summer did practical work in 5 places, with 3 S. Schools and weekly meetings for the parents of the more than 300 S. School children, also 2 primary schools (over 200 children).

In *Yokohama*:—1. The American Mission Home, founded in 1872 by the "Women's Union Missionary Society," cfr. p. 26. In 1890 were reported

As an especial feature, which we find also in the educational work of all the other missionary societies,

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95 boarders, of whom about 40 are believers. The pupils have a missionary society which meets every month. "Mrs. Pierson's Bible Readers are constantly making trips of a day's or a week's duration on evangelistic work."

2. The "Isaac Ferris Seminary" (D. R. C.) since 1870, *cfr.* p. 35. In 1890 it had 5 foreign and 8 native teachers, 105 pupils, of whom 50 were Christians, 12 alumnae of the Grammar, and 6 of the Academic Department. The Seminary sustains 4 S. Schools with 250 scholars.

3. The "Sumiyoshi Chō School" in 1890 (A. P. C.) 7 foreign and 8 Japanese teachers, 164 Boys and 136 Girls as scholars, and sustains 2 S. Schools with 160 pupils.

In *Osaka*:—The "Itchi Jo Gakkō" (A. P. C.) since 1886, which has grown considerably since its removal from the "Concession" to the Japanese part of the city in January 1887; 60 scholars; is self-supporting.

In *Nagasaki*:—1. The "Theological Department of the Steele Memorial School" (D. R. C.) with 11 students in 1890; and 2 The "Academic Department" in the same year with 45 pupils, and 25 alumni (the latter figure taken from a report of 1887).

3. The "Jonathan Sturges Seminary" (D. R. C.) 33 pupils in 1890, and 2 foreign and 2 Japanese teachers.

In *Kanazawa* on the Japan Sea:—1. The "Hokuriku Ei-Wa Gakkō" (A. P. C.), a Boys' School with 30 students (10 Christians) 6 Japanese and 5 foreign teachers, ("Hokuriku" or "North-Land" is the name of the provinces bordering on the Japan Sea from Echigo in the N. to Wakasa in the South.

2. "Girls' School" (A. P. C.) 46 pupils, among whom 20 are Christians, 6 Japanese and 3 foreign teachers.

3. "Children's School" (A. P. C.) with 46 pupils, with 4 Japanese and 2 foreign teachers. There are 5 or 6 S. Schools in connection with these schools; one S. School and preaching place is sustained by the Y. M. C. A. of the Boys' School.—The statistics of this station are for 1890-91.

In *Sendai*:—1. "Training School for Evangelists" (G. R. Ch.) in 1890 40 students, of whom 33 are in the Academic, 5 in the Vernacular, and 2 in the English Theological Department.

2. "Girls' School" (G. R. Ch.) 45 pupils, and 6 teachers, of whom 2 are foreigners; in the Training School are 8 teachers, of whom 2 are foreigners. These statistics are for 1890-91.

In *Sapporo* on the island of Yezo:—"Girls' School" (40 pupils in 1887) and "Kindergarten."

deserves to be mentioned the use which is made of these schools as nurseries for the raising up of missionary workers: the higher Girls' Schools frequently furnish teachers, kindergarteners and Sunday school teachers; older pupils are also employed in the Sunday schools, while on the other hand theological students are employed as evangelists, especially during vacation.\*

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#### 4. DISTRIBUTION AND ACTIVITY OF THE SEPARATE MISSIONARY GROUPS AND SOCIETIES.

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The following statements regarding the activity of the various groups and of societies belonging to none of these groups may serve as a supplement to the accounts given above.

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##### *A. Missionary Groups.*

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#### I. † THE CONGREGATIONALISTS. (AMERICAN BOARD).

The "American Board" divides its work in Japan into two missions: the Japan and the North-Japan Mission. The churches which have sprung up in connection with the work of the Board have taken the

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\* The educational work of the other groups and societies is less prominent and is referred to, as far as necessary, in the following paragraph in the separate account of the various groups.

† The "Berkeley Temple Mission," an independent missionary enterprise of the "Berkeley Street Congregational Church" in Boston, which has one married missionary in the field, is not included under this head.

name of "Kumiai Kyōkwai" *i.e.* "Associated Churches." Since 1889 the North-Japan Missions comprise the stations of Tōkyō, Sendai and Niigata; the Japan Mission, since 1890, Kyōto, Tsu, Osaka, Okayama, Tottori, and Kumamoto. Tōkyō was made a station only for the purpose of aiding the Japanese churches in the development of evangelistic work in the city and in the adjacent provinces, especially in Jōshū. "Kumiai" Churches had been formed there, against the desire of the missionaries of the Board, by members from other cities removing to Tōkyō but declining to unite with churches of other denominations; perhaps they feared to lose something of their independence. The Banchō Church, organized in 1886, has developed into one of the leading churches of the city under the labors of Pastor Kozaki, whose place, after his election to the principalship of the Dōshisha Schools in 1890, was filled by the Rev. Paul Kanamori.\* Aside from this church two others with 89 and 282 members respectively have sprung up; the pastor of one of these was the Rev. J. T. Yokoi whose name has been mentioned several times before.

Kumamoto is of especial interest as the former centre of the foreign-hatred spirit among the sturdy but "old-Japanese" sons of Kyūshū, and as the place which furnished the first students for the Dōshisha, where to-day "the Kumamoto men" are a decisive factor. Kumamoto is an important missionary centre for the Southern part of Kyūshū. It is the largest city (52,000 inhabitants) and has the largest military garrison on the island. The strong castle was built in the 16th.

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\* Mr. Kanamori was with this church less than two years. He has since severed his relations with the Kumiai Churches, and is not now connected with the Christian movement.

century, at the time of the mission of the Jesuits, by Katō Kiyomasa, the bitter enemy of the Christians' friend, Konishi Yukinaga, his fellow commander and rival in the war against Korea.—Niigata, the stronghold of Buddhism in the N. W. part of Hondo, was occupied by the Board in 1883 after the withdrawal of the "Edinburgh Medical Missionary Society" and the "Church Missionary Society," but it proves to be now as before a very hard soil. Somewhat more receptive seems the the neighboring city of Nagaoka.

To Sendai the Board was called by Mr. Tomita, formerly consul in New York, later vice-president of the National Bank in Tōkyō, in order to establish there a school similar to the Dōshisha. Mr. Neesima was here again the mediator. Even non-Christians contributed large gifts; the school grew quickly and flourished; the non-Christian students demanded the Bible as a text book. Later, however, complaints have been made that the zeal for Christianity had cooled and that harmful competition had been started by the establishment of a government college. Recently, matters have taken again a more favorable turn. Tottori, the capital of Inaba Province, on the Japan Sea, with a population of about 30,000 people was opened in 1890. The Board has here a Girls' School with 2 foreign and 5 Japanese teachers and 52 pupils. The Kumiai Church in this city numbers 144 members, sustaining 2 Sunday schools and 4 preaching places. This station was opened by the liberality of the Elliot Congregational Church in Newton, a suburb of Boston, U. S. A.

The older stations are growing in strength year by year and are reaching out farther and farther in forming new out-stations.

In Kyōto, the centre of Buddhism, a fourth church—including the Dōshisha College church—was organized in 1887.\* In connection with the "Training School for Nurses" a hospital was established in 1886 under the superintendency of Dr. J. C. Berry. It met with such favor among the people that it speedily became fully self-supporting. In Kōbe, the "Kōbe Church," the oldest of the churches organized in connection with the work of the Board, dedicated on December 22nd, 1888, a new house of worship with a seating capacity of one thousand. It is the largest Protestant church-building in the country. The church had its beginning in 1874 with 11 members and now numbers more than 400, three fifths of whom are women.—In Osaka the fourth church, although but recently built and having a seating capacity of 800, again became too small. In February 1888 the Girls' School of that city celebrated its tenth anniversary. About 1500 people were assembled in the Union-hall, which the Young Men's Christian Association has erected for union meetings of all denominations. Three hundred pupils sat on the platform. This was a scene which plainly showed how deep the cause of missions had struck its roots. Okayama has developed from an out-station into one of the most effective stations, surrounded by many out-stations. Noticeable here is the Orphans' Home which the native Christians have established.

Some places, however, upon which at first large hopes had been placed, disappear from the records of the

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\* In that year the former 1st and 3rd churches were united into one—the Heian Church, so that since then until the organization of the Rakuyō Church in 1890 only 3 churches were in Kyōto.—Transl.

Board, as, for example Kanazawa,\* probably because they have come to be more exclusively the missionary territory of the "Itchi Kyōkwai." Likewise also in Kōchi, the capital of the province of Tosa on the island of Shikoku, where the work of the Board had taken a good start during the period now under review, the Presbyterians have come into greater prominence. Instead of these, other cities mentioned on p. 105 have become flourishing missionary centres, for example Fukui, formerly the residence of the daimyō of Echizen, not far from the Japan Sea, also the wide-awake Annaka; then Fukuoka, the capital of Chikuzen in the N. W. of Kyūshū, and above all Imaharu, or Imabari, in Shikoku on the Inland Sea, where the church numbers between 300 and 400 members. One of its numerous out-stations is the former "daimyō" city of Marugame, farther to the East, which is distinguished, for having had from the beginning a majority of women in its church membership.

In the interior of Hondo also the meshes formed by the different out-stations become constantly finer. Even the ancient city of Nara, the residence of the Mikado before Kyōto became his capital, with its sacred temples and groves and the famous "Dai Butsu"—an immense statue of Buddha—began to be a field sown with the seed of the Gospel; as does also the province of Ise with the two most celebrated Shinto temples, the real centres of the Shinto religion, which every Shinto believer must visit once a year. In Hisai, in the vicinity of these temples, the statues of the fox-god Inari have been

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\* The Board never had permanent work there, the work in Kanazawa mentioned on p. 105 was only a temporary visit by Mr. Ise while a theological student.—Transl.

partially removed, and in Yamada, the place from which these sacred sites are reached, there are four Christians. —Dr. Gordon of Kyōto speaks with especial warmth of a “church in the mountains,” a very active church of 156 members, who live in the mountainous province of Tamba, only a few miles distant from Kyōto, and who possess three small houses of worship.

The most recently organized church is in the N. E. portion of Yezo, in the town of Shibetcha. On account of its peculiar composition it deserves our especial attention. It consists of prisoners, working in the sulphur mines near that city, with some of the officers. The church owes its existence to the superintendent of prisons in Hyōgo, a member of the church in Kōbe, Mr. Hara Taneaki, who in 1883 himself suffered imprisonment for political reasons. At that time he was a Christian and after his release he addressed to the government a memorial on the evils of the Japanese prison system, and the advantages which might be secured by reforming it after Christian ideas. The government did what probably very few governments would have done in its place—it called Mr. Hara into its service in order to aid in a reform according to his suggestions. The church in Shibetcha is one of the fruits of his beneficent activity.\*

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\* Other important out-stations are : on the island of Hondo : on the Inland Sea S. of Osaka, Sakai ; N. of Kōbe, Sanda ; W. of Kōbe, Akashi ; W. of Okayama, Kasaoka and Fukuyama with the port of Onomichi ; in the interior, N. W. of Okayama, Takahashi ; in the province of Yamato not far from Nara, Kōriyama ; in the province of Ise, Tsu on the Inland Sea, and Haze ; N. W. of Tōkyō, near Annaka, Takasaki, the capital of Kōzuke ; at Lake Biwa, aside from Hikone and Yōkkaichi, Otsu and Nagahama ; in the North not far from the volcano Bandai-zan, whose one peak disappeared through

## II. THE PRESBYTERIANS.

The Presbyterians all belong to the "Itchi Kyōkwai," *i.e.* the "United Church of Christ in Japan." It was organized in 1877 by the American Presbyterians, North, the Reformed Dutch Church and the United Presbyterian Church of Scotland. The "Woman's Union Missionary Society" (in Japan since 1871) has always worked in close connection with the "United Church." Then in 1885 the "German Reformed Church of the United States,"\* in 1886 the Presbyterian Church of the United States, South,† and on October 20. 1889 the "Cumberland Presbyterian Church"‡ also joined the "Itchi Kyōkwai."—Owing to responsibilities in other mission fields the U. P. Church of Scotland has not felt it best to develop its work in Japan extensively, and has only two workers in the field. They are both married, and reside in Tōkyō, and have taken an energetic part in the development of the "United Church" in Japan.—The Presbyterian Church, South, chose for one of its centres Kōchi, for another Nagoya, and later also Tokushima. The "German Reformed Church" opened its work in Sendai.

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the terrible eruption in 1888, Wakamatsu; between the latter and Sendai, Fukushima; on the Japan Sea S. of Fukui, Tsuruga; further W., Tottori, the capital of Inaba, now a full station. On the island of Shikoku: on the Inland Sea S. W. of Imabari, Matsuyama, the capital of the province of Iyo; S. E., Komatsu, further E., Takamatsu, capital of the province of Sanuki. In Kyūshū: Yatsushiro (Prov. of Higo) S. of Kumamoto; in the province of Hiuga on the E. coast of the island: Takanabe, Minimitsu, and Hososhima.

\* Founded in 1879, with its seat in Harrisburg, Pa.

† According to the Missionary Record of the U. P. Church of Scotland.

‡ Organized in 1876, with St. Louis as its seat; began work in Japan in 1877. The mission labors especially in Osaka and Wakayama.

The number of "chūkwai" or presbyteries has risen from three to five; two have Tōkyō for their centre, but reach far into the adjoining provinces and beyond, to Niigata. The third comprises Kyūshū and the South West part of Hondo; the fourth Shikoku and a portion of Hondo with Osaka and Kanazawa for centres; the fifth the N. E. part of Hondo with Sendai, and the island of Yezo with Hakodate as centres. Of great advantage is the concentration of the work in Tōkyō where nearly one third of all the churches (in 1890; 22 out of 71) were located. From Tōkyō innumerable points of contact for the spread of the Gospel are secured, owing to the constant intercourse between all parts of the empire and the capital.\*

\* The five presbyteries (acc. to the report of the "Church of Christ in Japan" for 1890) were:

1. "Dai Ichi, Tōkyō" (First Presbytery): 19 churches with 3,714 members (incl. 471 children); viz. 11 in Tōkyō, 2 in Yokohama (of which the Kaigan Church, the oldest in Japan, is one; numbering in 1890, 650 members); 1 each in Sakura, Prov. of Shimōsa; in Kujūkuri, Prov. of Kazusa; in Yokosuka, Prov. of Sagami; Murakami in Echigo; Hota in Bōshū, and in Akuwa.—Of these 19 churches 8 have installed pastors.

2. "Dai Ni, Tōkyō" (Second Presbytery): 21 churches with 2,533 members (incl. 303 children); viz. 11 in Tōkyō; one each in Ueda in Shinshū; Omori in Shimōsa; Wado in Bushū; Kiryū in Jōshū; Utsunomiya in Yashū; Kasuga in Shinshū; Hikoma in Yashū; Isezaki in Gumma; Takata in Echigo; Ashikaga in Jōshū. Of these 21 churches, only 1 has an installed pastor.

3. "Chinzei Presbytery" (Chinzei is the old name of Kyūshū): 8 churches with 897 members (incl. 182 children), viz. one church each in Nagasaki and Matsuura in Hizen; Yanagawa in Chikugo; Akamagaseki or Shimonoseki and Toyoura in Nagato; Kagoshima in Satsuma; Yamaguchi in Suwō; and Hiroshima in Aki.

4. "Naniwa Presbytery" (Naniwa is the old name of Osaka) with 17 churches and 2,300 members (incl. 335 children); viz. in Osaka 4 churches; 2 each in Nagoya and Kanazawa; and one each in Kōchi in Tosa; Ozu in Iyo; Eisen in Owari; Wakayama in Kii; in Airin, Naga, Tanabe; in Yokkaichi in Ise; and in Shingū in Kii. 6 of these churches have installed pastors.

Of decisive influence, not only for the "Itchi Kyōkwai," but also for the whole cause of missions in Japan, was the formation of a united Home Mission Board.\* Early in the history of the Itchi Kyōkwai, a number of the churches connected with it formed a Society to carry on evangelistic work. In 1879 this Society proposed the formation of a Presbyterian Board of Home Missions. To this the Presbytery agreed, and such a Board was formed. The members of the Board were elected by the Presbytery; some of them were Japanese and some foreigners. The funds were contributed exclusively by the Japanese churches. This Board continued in existence for a number of years, but the work accomplished by it was small and without any enthusiasm on the part of the "Itchi Kyōkwai."

Accordingly in 1882 the "Council of Missions" co-operating with the "Itchi Kyōkwai" proposed to the Synod, which had then been organized, a reconstruction of the Board. The chief points in the proposition of the Council were these: the Synod should elect the Board which was to be composed of an equal number of

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5. "Miyagi Presbytery" (Miyagi is the prefecture of which Sendai is the capital) with 6 churches and 1,167 members (incl. 6 children) viz. one each in Sendai, Hakodate, Iwanuma, Ishinomaki, Furukawa, and Iburi. Of these 6 churches two have installed pastors.

The largest churches are: the Kaigan Church in Yokohama with 650 members; the Shiba Church in Tōkyō with 467; the Ushigome Church in Tōkyō with 389, and the Shinsakae Church with 374 members.—The total number of additions by baptism during 1890 was 1,230, being 208 less than during the preceding year, and a nett gain of only 360, caused by a very general revision of the rolls of church members. The total number of ordained ministers is 45.

\* This account of the formation of the Home Mission Board has been rewritten by a missionary of the A. P. C., to whom the translator is indebted for this information.

Japanese and foreigners ; the Council should contribute three "yen"\* for every one "yen" contributed by the "Itchi Kyōkwai," and the Japanese representation of the Board should be increased as soon as the Japanese contributions reached fifty per cent of the funds expended.

When first proposed by the Council the Japanese felt unable to accept the plan. The argument with them was a financial one. Their past experience led them to believe that the amount of money which the Church could raise for strictly evangelistic work was too small to make it worth while for the Synod to enter into such an agreement with the Council. The fact that many of the churches were struggling towards self-support was urged with especial earnestness. But in 1885 the plan was finally agreed to, and has been in successful operation ever since. The essential features of the plan are as follows :

1. A Board of Home Missions, one half of the members of which are missionaries, is elected by the Synod. This Board collects funds from the whole Church and distributes them among the several Presbyterian Committees.

2. Each Presbytery (in one case two contiguous presbyteries) appoints a Presbyterian Committee, composed of equal numbers of Japanese and missionaries. These Presbyterian Committees send in annually to the Board estimates of the funds needed during the ensuing year. The Board, after a survey of the whole field, apportions the funds which are likely to be available, to the best of its ability. The Presbyterian Committees expend their appropriations practically at their own discretion.

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\* 1 yen=c. \$0.75, (in 1890).

3. The "Council of Missions" coöperating with the "Itchi Kyōkwai" contributes three Yen for every one Yen actually paid in by the Church.

This Home Mission Board has become a most important agency in spreading the Gospel. Through the formation of this Board the vigor and zeal of the churches for the Christianization of the country has received a strong impulse, and the work has assumed a more national character. The Japanese Christians have come to feel more keenly that the work is theirs. The contributions of the church have averaged nearly 1500 Yen annually.

The rapid growth of the "Itchi Kyōkwai" becomes very manifest when we remember that it had its beginning in the organization of the first "chūkwai" on Oct. 3, 1877, with 3 churches and 623 members, while in 1890 it could report 5 Presbyteries with 71 churches and 10,611 members (including 1,297 children); that is, in 13 years its membership has increased more than 15 fold.—The concentration of the church government, which on account of the strong spirit of independency of the Japanese churches and individual church members, is often a hindrance, proves to be of great advantage in more important matters concerning the church at large, where the independence of each local church among the "Kumiai" churches often causes divisions and factions.

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### III. THE EPISCOPALIAN GROUP.

Five societies belong to this group: the American Episcopalian Mission (A. E. C.), and four English societies: the "Church Missionary Society (C. M. S.), the

Society for the "Propagation of the Gospel" (S. P. G.), the Society for Promoting Female Education in the East (S. P. F. E.) and the "Canada Church Mission." The first four societies have been at work in Japan since 1859, 1869, 1873 and 1877 respectively; the last named only since 1888, so that at present not much can be said about its work. To these ought to be added the "Church of England Zenana Missionary Society" which since 1887 has labored in Japan as an auxiliary to the "Church Missionary Society." The "Society for Promoting Female Education in the East" comes but little into prominence in the following sketch, since as a Woman's Society it has no vote and labors as a branch society of the C. M. S., especially as a faithful helper in the educational work. Thus it carried formerly the whole financial responsibility for the "Bishop Poole Girls' School" in Osaka, belonging to the C. M. S., and still pays the salary of one of the ladies in charge.\*

In accordance with the ecclesiastical character of the Episcopalian Churches it was important for their missionary work that a field like Japan should have its own bishop, not only a "Colonial Bishop," who would consider this field as one district among several in his diocese, but a proper "Missionary Bishop," who, himself a missionary, would live and move in the midst of the missionary work on his field. The American Episcopalians had such a bishop in Bishop Williams of Tōkyō. On the other hand the two missionary societies of the

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\* To the societies here mentioned should be added the St. Andrew's Mission located at Shiba, Tōkyō. This Mission is composed of unmarried gentlemen, mostly clergymen of the Church of England, though at this writing one layman is associated with them. It now numbers seven, who are engaged both in evangelistic and educational work.

"Church of England" stood at the beginning of their work (1869 and 1873) under the Anglican bishop of Victoria, on the island of Hongkong, first Bishop Smith, then Bishops Alford and Burdon. The latter, when visiting Tōkyō in 1878, spoke of the indispensability of a separate bishopric for Japan. On account of the different tendencies of the two leading societies, the "Church Missionary Society" and the "Society for the Propagation of the Gospel," the former representing the "Low Church," the latter the "High Church" party, and on account of the great distance at which the archbishop lived, the negotiations between the different parties were somewhat wearisome.

Finally on October 18. 1883 the Rev. A. W. Poole, until then a missionary of the "Church Missionary Society" in India, was consecrated as the first bishop for Japan, in the chapel of Lambeth Palace in London, certainly a memorable event from the stand-point of this church, and a first step towards the union of the various Episcopalian missions. The salary of the Bishop was to be provided jointly by the "Church Missionary Society" and the "Society for the Propagation of the Gospel." Bishop Poole died as early as 1885; but the esteem which he won during those brief years is testified to by the Girls' School which has been established, bearing his name. His successor is the Rt. Rev. E. Bickersteth, D.D., a man of marked ability. His seat is in Tōkyō. Mr. Hutchinson, a missionary of the C. M. S. speaks of him in high terms in a letter, dated Osaka, March 11th 1887. He mentions especially his kindness towards all the subordinate clergy, also his wide learning and his zeal in furthering every good work calculated to extend Christ's spiritual reign. "He

wishes," Mr. Hutchinson continues, "that we all should be free; he does not expect that we should all be of one school of theological thought," but "that all would come together in the one endeavor for the faith once delivered to the saints. Kind, thoughtful, genial, showing tact and yet wholly impartial, he has won all hearts. Burning questions never go beyond a spirited warmth, and bitter truths become in his hands binding accords." Between April 1886 and the summer of 1887 Bishop Bickersteth visited every station and out-station of his diocese, from Kagoshima in the South to the Ainu village of Horobetsu in Yezo in the North. Such a man is certainly not only an invaluable person for the English mission, but he would also be the right man to assist in bringing to a realization the desire for union, which, especially since the Osaka Conference, has taken possession of the missionaries and churches in Japan, if the whole view of the Episcopalian church did not lie like a chasm, that cannot be filled, between him and all non-Episcopalians.

That at least within the Episcopalian group itself a union has come to pass may be considered directly as his work. For the English societies the common bishop was in himself a bond of union. Students of the Propagation Society also studied theology in the small St. Andrew's College of the Church Missionary Society in Nagasaki. The first step towards a union with the Americans was a union conference in Tōkyō, under the lead of Bishops Burdon and Williams, for the preparation of a common Japanese Book of Prayer, (1878). This book was published in 1882. But it was not until 1886 that the formation of a united Episcopal church in Japan was taken into consideration.

The rapid growth of the work of the Presbyterian and of the Reformed churches since their union furnished a strong incentive to this step. The consultations revealed again how the clinging to creeds, which owe their origin to times and to circumstances long past, comes to be a fetter for the life of the present and an obstacle to union. The constitution for a united Episcopalian church which the respective societies had drawn up temporarily, needed the approval of the home churches. The Book of Common Prayer and the Thirty-nine Articles of the Church of England were made the doctrinal basis of the new church. But the convention of the American Episcopal Church in Chicago in October 1886 disapproved of the acceptance of the 39 articles. At the general conference of the respective missions in Japan in February 1887 it was generally agreed that even the Book of Prayer needed considerable changes in order to be adapted to the Japanese church. "This is the case," writes Bishop Bickersteth, in his report of March 11. 1887, "to a still greater degree with regard to the Articles." Nevertheless he declared that by the principles of his church he was prevented from giving them up. Finally it was agreed to adopt the Prayer-book and the Articles "for the present," thus reserving for the church a free hand at least for the future. Since according to the constitution a change can be made only by a two thirds majority of the bishops, clergy and laity, Bishop Bickersteth had the consolation that the question would hardly be reopened "until the Japanese Church would be able, and would have the right to act without foreign assistance."

The new church—"Nippon Sei Kōkwai" (Holy Catholic Church of Japan)—stands under the direction of the English and American Bishops. It leaves to the

different societies their fields of labor, and counsels and resolves with regard to matters of common interest are referred to a synod composed of the clergy—native and foreign—and representatives, without reference to societies. Soon after this a native Home Missionary Society was formed. The “Church of Canada” or “Wyckliff College Mission” has likewise joined the “Nippon Sei Kōkwai.”

Regarding the geographical extension of the work, aside from the statistical tables by Mr. Loomis, recent reports were at hand only of the Church Missionary Society. From their former fields of labor\* the Society has gradually enlarged its territory especially in the N. W. part of Kyūshū and along the Japan Sea, and it continues to be the faithful helper of the Ainus. Differences and disappointments have not been wanting. From Tokushima came a call from Greek Christians, who, however, later on allowed themselves to be won by the Baptists and then agitated against the Church Missionary Society. A very promising request for missionaries came from the province of Chikugo in Kyūshū but was discovered to have been prompted by impure motives. The Buddhists had given out that the Christians made their converts by using money; but an honest demand for the Gospel was later on also found.

The strongest among the Episcopalian societies until their union was, according to the statistics furnished by Mr. Loomis, the “Church Missionary Society.” According to these statistics for 1888 it numbered 25 churches with 1,023 members, the American Episcopalians 18 churches with 753 members, the Society for

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\* Cf. page 79.

the Propagation of the Gospel only 4 churches with 500 adult members.

The statistical table for 1889 gives the corresponding statistics for the three societies\* in common, so that the strength of each society can not be distinguished.

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\* The C. M. S. has missionaries residing in Tōkyō, Osaka, (the centre of the Society's work), Gifu, Tokushima, Nagasaki, Matsuy, Fukuoka, Kumamoto, Kushiro and Hakodate. The following statistics for 1890 have been kindly furnished by the Rev. C. F. Warren :

On the main island : in *Osaka*, three churches, with a total of 393 native Christians, 261 communicants, 56 baptisms during the year, of which 14 were children, and contributions amounting to Yen 883.92. Two of the churches have ordained ministers. Besides these there are 8 male and 4 female native lay teachers.—The Divinity School has 19 students; 2 other schools have 40 boys and 60 girls.—Out-stations : in Bingo, with 142 native Christians, 55 communicants, 9 baptisms during the year (incl. 2 children), 1 school with 53 boys and 7 girls, 2 native lay teachers, and Yen 82.50 contributions; in Izumo and Hōki : 1 nat. minister, 1 native male lay teacher and 1 do. female, 101 native Christians, 49 communicants, 36 baptisms during 1890, of which 6 were children, 1 school with 15 boys; Yen 37.61 contr.; in Iwami, 2 male native lay teachers, 43 nat. Christians, 28 communicants, 11 baptisms of adults, Yen 124.90 contributions.

In *Tōkyō* city and out-stations : 4 native male lay teachers; 1 female; 161 nat. Christians; 53 communicants; 19 baptisms (incl. 2 children), 1 school with 31 boys and 26 girls; Yen 245.94 contributions.

In *Gifu* and *Ogaki* : 3 nat. male lay teachers, 39 nat. Christians, 20 communicants, 20 baptisms (2 children), 1 school with 8 boys; Yen 13.87 contributions.

In the island of *Kyūshū* : *Nagasaki* : 2 native male lay teachers, 79 nat. Christians, 50 communicants, 4 baptisms, 1 school with 10 girls, Yen 129.13 contributions.—*Kagoshima* : 1 male lay teacher, 33 nat. Christians, 14 communicants, 30 baptisms during the year (1 child); Yen 16.96 contributions.—*Kumamoto* and out-stations : 2 nat. male lay teachers, 1 female; 163 nat. Christians; 78 communicants; 17 baptisms (5 children); 1 school with 20 girls, Yen 138.30 contributions. *Nobeoka* (Hiuga prov.) 1 lay teacher, 57 Christians, 41 communicants, 5 baptisms (1 child); nat. contribution; Yen 41.08. *Fukuoka* : 1 nat. lay teacher, 115 Christians, 53 communicants, 28 baptisms (6 children), Yen 222.10 contributions; out-stations : 3 lay teachers; 214 Christians; 109 communicants; 26 baptisms (12 children); Yen 154.75 contributions.

The number of baptisms during 1889 was, however, a trifle larger for the American Episcopalians than for the "Church Missionary Society," while for 1890 the reverse is true. The Propagation Society remains far behind.

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#### IV. THE METHODISTS.

The Methodists are represented in Japan by five societies, all coming from the United States. Prior to 1883 the following Societies were active in Japan: the "Methodist Episcopal Church, North" (M. E. C.), the "Methodist Church of Canada" (M. C. C.), the "Evangelical Association of North America" (E. A.), and the

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*In Shikoku: Tokushima:* 1 ord. minister, 1 lay teacher, 75 Christians, 36 communicants, 20 baptisms (9 children), Yen 115.00 contributions; *Tomikoka District:* 1 lay teacher, 49 nat. Christians, 17 communicants, 13 baptisms (4 children), Yen 130.00 contributions; *Miya:* 2 lay teachers, 46 Christians, 4 communicants, 14 baptisms (3 children), Yen 19.40 contributions.

*In Yezo: Hakodate:* 5 male lay teachers, 1 female lay teacher, 217 Christians, 127 communicants, 38 baptisms (15 children), 2 schools with 14 boys and 27 girls, Yen 378.48 contributions; among the *Ainus:* 8 Christians, 1 school with 11 boys. *Total:* 5 nat. clergy; 40 male lay teachers, 8 female; 1935 Christians; 995 communicants; 355 baptisms (including 82 children); 12 schools with 172 boys and 150 girls; Yen 2733.94 contributions.

The "*Society for the Propagation of the Gospel*" has missionaries in Tōkyō and Kōbe, where it has also churches, also —acc. to a report of 1886—in 3 other places. It has also established some work on the island of Awaji,

The "*Canadian Church Mission*" makes Nagoya its centre with an out-station at Ichinomiya.

The *American Protestant Episcopal Church* has its chief-stations in Tōkyō and Osaka; also 1 married missionary each at Nara and Macbashi. It has further: 35 out-stations, 1 Boys' School with 40 scholars, 3 Girls' Schools with 74 scholars, 9 Day Schools with 223 scholars, 1 theol. school with 22 students, 1 native minister, 70 unordained preachers, 12 Bible-women, 1 Hospital and 2 Dispensaries. Contributions: Yen 2,920.23

“Methodist-Protestant Church” (M. P. C.). To these has been added since 1886 the “Methodist Episcopal Church, South” (M. E. C. S.). The Northern Methodists are considerably stronger than any of the other societies belonging to this group; next to them stand the Canadian Methodists. Of a total of 5,879 adult Christians belonging to the churches of this group, 1,889 belong to the Canadian Methodists, and 3,821 to the Northern Methodists; while the balance falls to the other societies, the Evangelical Association receiving the largest portion with 371 members. But in view of the short time during which they have labored in Japan the Southern Methodists can also show good results. They have a flourishing High School for boys in Kōbe, and report 250 adult church members in Kōbe, Hiroshima and Uwajima (on the West coast of Shikoku). As an indication of the zeal of the Christians in the latter place it is reported among other things, that a woman of 84 years of age stood every morning at seven o’clock at the door of their meeting-house, long before it was opened; and when she was asked why at her age she exposed herself daily to the cold of the early morning, she replied that heaven was too precious a possession to run any risk of losing it by a tender regard for bodily comfort.

The other four societies have strengthened their positions in the places mentioned on page 115, and from these points have cast their nets. The two leading societies of this group, the Northern and the Canadian Methodists have recently gained considerably in sympathy and in adherents by an energetic development of their work, by founding new schools, and especially by erecting a large lecture-hall in Hongo, the “Quartier Latin” of Tōkyō. The Northern Methodists are labor-

ing with increasing success in the four chief cities of Kyūshū: Nagasaki, Kumamoto, Kagoshima, and Fukuoka, with the adjoining Hakata. In the important city of Nagoya, where hitherto the Buddhists had been too powerful, they laid in 1889 the corner-stone of the first Christian church. They also established, in 1888, a Girls' School which is developing quickly under the direction of a Methodist Woman's Missionary Society (W. F. M. S.). Sendai and Morioka have also been occupied as a basis of operation in Northern Hondo; likewise also some cities in the province of Shinano, as Takata, which did not desire in vain to experience a similar outpouring of the Holy Spirit as that which Nagoya had received. From this and from new revivals in Nagasaki and Tōkyō we see that, while in the latter years such movements have quieted down in the churches of the other societies, in the Methodist churches they are continued without relaxation. Through the revival in Nagasaki 70 probationers are reported to have been won. The note at the bottom of the page gives further information about the geographical distribution of this and of the other societies.\*

How far native missionary societies have been formed in the Methodist churches we are not able to state. The "Christian Advocate" or "Shinri no Kagami," the organ of the Canadian Methodists, expressly mentions one such society for their churches.

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\* I. *Northern Methodists*: Churches in Sakashita in Shinano; in the N. part of Hondo in Yonezawa and Hirosaki. Schools: in Nagasaki the Cobleigh Seminary (for boys and young men) and a Higher Girls' School, the Kwassui Jo-Gakkō; also 2 schools in Kumamoto, and in Nagoya the Seiryō Gakkō.

II. *Canadian Methodists*: Stations in Tōkyō, Kanazawa, Kōfu, Kumamoto, Shizuoka and Nagano, the latter famous on account of the Zenkōji temple and monastery located there; Shizuoka for having been the seat of the

The Northern Methodists also have an organ, the "Methodist Advocate" published in English and Japanese. It intends to represent all Methodists, and in the number of October 28. 1887, unfortunately the only one which has come to hand, it emphasizes very truthfully that a good Methodist—it ought to have said "Christian,"—should take his creed from the Bible only. The desire for union expressed in these words, at least for a union of all the Methodist churches, finds hearty response among the Canadian Methodists, and especially warm advocates in the missionary the Rev. C. S. Eby, D.D. and in the General Secretary of the Society, the Rev. Dr. Sutherland, who during his visit in Tōkyō expressed himself favorably about this matter. The work of union of the different Methodist churches had by 1889 so far succeeded that at a meeting on June 15th a "Basis of Union" could be submitted, which it was hoped would be adopted with some slight changes. The name of the new organization was to be: "Nippon Mesojisuto Kyōkwai" (Methodist Church of Japan).\*

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first Tokugawa Iyeyasu before his removal to Yedo, and now the retreat of the last Tokugawa Keiki, or Shitotsubashi. Other places of work are Numazu on Suruga bay; Utsunomiya, the capital of Shimozuke; Yamagata in the N. of Hondo; Toyama not far from Kanazawa; then in Yamanashi Ken: Katsumura, Inazumi, Ichikawa, with preaching places at Nirazaki, Kusakabi, Yamura, and Katsura Mura. Schools: in Tōkyō the Ei-Wa Gakkō and the Eiwa Jo Gakkō (Angl. Jap. Higher Boys' and Girls' Schools).

III. The Evangelical Association in Tōkyō.

IV. The Protestant Methodists have stations in Yokohama and Nagoya.

V. The Southern Methodists have been given above.

\* This plan did not succeed, but a helpful alliance exists between these bodies. D. C. G.

## V. THE BAPTIST GROUP.

This group has been enlarged during the period described in this division by three American societies: the "Disciples of Christ" or "Church of Christ" (since 1883), the "Christian Church of America" (since 1887), and the "Southern Baptist Convention" (since 1889). Thus, together with the "American Baptist Missionary Union" (in Japan since 1873) and the "English Baptist Church"\* (in Japan since 1879) this group now includes five societies. The American Baptists have stations in Yokohama, Tōkyō, Kōbe, Shimonoseki, Sendai, and Morioka; the English Baptists in Tōkyō; the "Disciples of Christ" in Akita, Shōnai (or Tsurugaoka) and Tōkyō. A concentration of all their forces in Tōkyō has recently been decided upon by the missionaries. The "Christian Church of America" has two married missionaries in Tōkyō; the missionaries of the Baptist Southern Convention have not yet located for permanent work. No reports are at hand whether any closer union of the native churches, especially those of the two American and the one English societies is contemplated or not. Until 1887 the American Baptist Missionary Union had a missionary, the Rev. C. H. Carpenter, located at Nemuro in Yezo, who, together with the Church Missionary Society's missionaries, broke the Bread of Life to the neglected Ainus. After his death his wife remained at her post, for a while reinforced by her deceased husband's brother. Mr. Loomis's table for 1889 gives the name of Miss L. Cummings as likewise working at Nemuro.

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\* The work of this Mission has recently been transferred to the American Baptist Missionary Union.

The strongest among the societies of this group is the "American Baptist Missionary Union." In 1889 it included in its churches 953 adult members out of a total of 1,397 belonging to this group. It also reports 2 Girls' Schools with 84 scholars, 3 Day Schools with 154 scholars, and one theological school, located in Yokohama, with 11 students. For its eleven churches it has four ordained native ministers, but twenty-eight unordained helpers. It contemplated opening a new station at Hachinohei, N. of Morioka on the East coast of Hondo, but the local authorities refused permission for a missionary to reside there.

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#### VI. THE SPECIAL GROUP.

This group (cf. p. 116) does not call for a detailed account in this place. The "Edinburgh Medical Missionary Society" withdrew in 1883. The two female missionary societies, the "Woman's Union Missionary Society" (W. U. M.) and the "Society for Promoting Female Education in the East" (S. P. F. E.) belong respectively to the Presbyterian and the Episcopalian groups. The latter labors in Osaka, the former with its "Mission Home" in Yokohama. The Bible and Tract Societies are laboring as before; but their work has increased considerably. Of the translation of the Bible more will be said further on.

Noteworthy is the ever increasing number of newspapers and periodicals, published either partially or wholly in Japanese and edited in most cases by Japanese. Almost every missionary society, or at least every group publishes at least one paper. Several have already been mentioned. The most prominent among these

papers is "The Christian" or "Kirisutokyō Shimbun" (Christian News) which from 1886 to 1889 was the organ of the "Kumiai" and the "Itchi Kyōkwai"; it was originally edited by the Rev. Mr. Kozaki. In 1890 the "Itchi Kyōkwai" began to publish a separate paper, the "Fukuin Shūhō" ("Weekly Gospel News") so that "The Christian" became more and more restricted to the "Kumiai" Churches, without, however, losing in the actual number of subscribers. The "Rikugo Zasshi" (The Cosmos Magazine), formerly edited by Mr. Kozaki, later by Mr. Yokoi, is an undenominational philosophical and theological-scientific journal with a circulation of about 1,000 copies.\* Aside from several organs of Young Men's Christian Associations or of schools, and other periodical literature, often only of short duration and with a very limited circle of subscribers, are to be added since 1889: "Shinri" (The Truth), the organ of the "Fukyū Fukuin Kyōkwai" (Universal Evangelical Church) edited by Messrs. Spinner of the Allgemeine Evangelisch Protestantische Missionsverein and Kusama, a philosophical and theological-scientific journal; the "Temmei Shinshi," a popular scientific journal of the "Canadian Methodists," edited by Dr. Eby; † the "Ai no Izumi" (Fountain of Love), the popular-scientific and theological organ of the Episcopalians; and in 1890, the "Fukuin Shūhō," ‡ mentioned above, edited by the leading Presbyterian pastor, the Rev. Uemura, in Tōkyō, and

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\* Of late years the editors of the Rikugo Zasshi have laid less stress upon what are usually called religious subjects, while philosophical and scientific thought has occupied more space. The competition with other periodicals has been sharper than formerly and its subscription list has suffered not a little.

† Discontinued in 1890. (Transl.) See the supplementary chapter, for a list of the prominent Christian papers in 1897.

‡ Changed in 1891 to "Fukuin Shimpō."

the "Unitarian Zasshi," the philosophical and theological journal of the Unitarians; and the "Kirisutokyō Zasshi," the popular religious and theological journal of the "Disciples of Christ.\*

The temperance movement also ought to be mentioned. It is directed against the use of "saké," a fermented liquor, brewed from rice, which is doing much harm among the people, although it may have to be acknowledged that brandy in Europe is still more destructive.† Especially noteworthy are the labors of Miss Leavitt, the round the world missionary of the W. C. T. U. of America, who in 1886 gave addresses in several cities on this subject, furthering at the same time the spread of the Gospel, especially among the women.

\* Discontinued.

† In connection with this the following table kindly furnished to the Translator by Mr. S. Tsuda of Tōkyō, will be of interest:

Saké brewed for sale: in 1883: 3,173,516 "koku."

„ 1884:	3,104,286	„
„ 1885:	2,680,451	„
„ 1886:	2,989,903	„
„ 1887:	3,104,547	„
„ 1888:	3,967,648	„

To this must be added the amount brewed by private parties for their individual use, as follows:

in 1883:	670,361 koku.
„ 1884:	659,412 „
„ 1885:	692,103 „
„ 1886:	734,778 „
„ 1887:	849,996 „
„ 1888:	912,544 „

1 koku (liquid measure)=39.7033 gallons, or 189.3907 liters. 1 koku of rice,=4.9629 gallons, yields about one koku of "saké." According to Chamberlain's "Things Japanese," article "Trade," Japan produces annually about 31 million "koku" of rice. Chamberlain gives the "koku" as equal to 5.3 bushels; the above measurements are acc. to Dr. Whitney's tables.

Miss Leavitt was followed in 1890 by Miss Ackermann and in 1897 by Miss Clara Parrish.

A most successful impetus was given to the cause of the Young Men's Christian Association by the work of Mr. L. D. Wishard, International College Secretary of the Young Men's Christian Association in America. During a tour round the world in the service of the Association, he visited several cities in Japan, delivered before large audiences enthusiastic addresses and organized in the summer of 1889, as has been mentioned on page 244, the first Japanese "Summer School for Bible Study" after the pattern of that conducted every year by Mr. Moody in Northfield, Mass.\*

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### *B. Societies Not Belonging to Any Group.*

Aside from the various groups which have been mentioned, four societies, which cannot be classified with any of these groups, are laboring in Japan, viz., since 1885 the "Allgemeine Evangelisch Protestantische Missionsverein" (General Evangelical Protestant Missionary Society) and the American "Society of Friends;" since 1888 the Unitarians; since 1889 the "Christian Alliance." Of the first named society a fuller account will be given further on. The "Society of Friends" has its centre in Tōkyō, and reported in 1889 two married missionaries and one unmarried lady; a mission station in charge of a native evangelist has been opened at Mito in the province of Ibaraki. For other statistics regarding their work compare page 225.—The "Christian

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\* But see in Appendix, the general article "Young Men's Christian Association."

Alliance" is represented by one married missionary and one single lady. The former has removed from Yokohama to Kōbe and has accepted the position of Seamen's Chaplain\* at that port.†

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*The Allgemeine Evangelisch Protestantische  
Missions Verein.*

In the German edition of this book the history of the German Mission in Japan was naturally given at greater length than the actual importance of its work required. For this English edition there is no reason why the record of the work should occupy more space than is proportionate to its actual volume. But since it is the German Mission to which the publication of this work is due, it will not be improper to state, in opposition to many misunderstandings, what were the peculiar aims which the founders of the Mission had in view. It is furthermore proper to recount at some length the origin and aims of the society since it constitutes the first attempt of the liberal wing of Christianity to work practically in the mission field,—an attempt soon followed by the Unitarians and Universalists of America.

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\* He subsequently returned to America.

† In the original there is inserted at this point a section treating of the work of the Unitarian Mission. It has been thought best, however, to omit that section, since the supplementary chapter contains a sketch of the Mission prepared by the Rev. Clay MacCaulay, which covers the ground and at the same time has the advantage of having been written in 1897.

1. ORIGIN OF THE SOCIETY.

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The first suggestions for the establishment of this society came from a number of liberal theologians in Germany and Switzerland, who felt it to be their duty to take more independent steps in the cause of missions than had been taken hitherto. Until then they had contributed to the existing missionary societies but had not been able to promote missionary interest among the people to whom they looked for support. The direction of these existing societies was exclusively in the hands of a party, more or less "orthodox-pietistic," while liberally minded laymen, even those who were not altogether indifferent to religion and the church and even liberal theologians also held most tenaciously to the old superstition, that liberal Christianity and missions were once and for ever opposed one to the other. This prejudice could be overcome only by an enterprise, which gave to liberal Christians an opportunity to coöperate in mission work cheerfully, independently and in accordance with their own convictions. On the other hand those of the opposite theological tendency, if willing to coöperate with the liberal party, were not to be excluded from this society, provided theological warfare was not to be transferred to the mission field and so made a stumbling block to the non-Christian nations. The foundation on which the society was to be built up could therefore be no other than the confession in which all Evangelical Christians can unite, viz., belief in Christ as the only foundation and corner-stone of the Christian Church, with the setting aside of all differences of belief

whatsoever. It was with this intention that as early as 1845 one of the most faithful friends of the cause of missions, Pastor Lisco, D.D. of Berlin, established our missionary society among the friends of the "*Unionsverein*" in the German capital, which however, owing to lack of appreciation on the part of the laymen, passed eventually out of existence, but not until it had effectually revived in the more thoughtful minds the idea that there was much in this direction of missions that had been neglected and should now be retrieved.

Thirty years passed away, during which time many suggestions were made, especially through the uplifting writings of the great Sanscrit scholar and student of the religions of India, Prof. Max Müller of Oxford,\* until at last the Swiss Pastor, Ernst Buss, opened the way for a movement in the above named direction. His father was missionary superintendent in Basle and held firmly to the orthodox principles; while he himself, at that time pastor in Zofingen in the canton Aargau, belonged to the Swiss middle-party, corresponding practically to the right wing of the "Protestanten-Verein." In 1876 he wrote on the subject: "Christian Missions, Their Fundamental Right and Practical Workings,"† which received a prize from the "Society for the Defence of the Christian Religion" located at the Hague. Taking for his motto the words of the Psalmist: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors: and the king of glory shall come in," he gave on the side of the liberals the needed positive supplement and the proper limitation to the purely negative criticism of

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\* "Essays," and "A Missionary Address in Westminster Abbey, with an introductory sermon by Dean Stanley." German edition, Strassbourg 1874.

† Written in 1874, but not published until 1876 (Leyden, E. T. Brill).

Missions as carried on thus far, which a fellow-countryman, E. F. Langhans, had put forth in two books that had roused considerable attention.\*

While fully and definitely acknowledging what missionary work had thus far accomplished, he nevertheless pointed out certain defects. He demanded especially a broader basis than was afforded by the letter of the traditional creeds, in order thus to make it possible to avoid all division of forces in a union of the various theological parties, and to extend and increase amongst the people the interest in missions that had been restricted by the narrowness of the present methods to a number of small religious circles. He demands also a more thorough academic education than missionaries until then had received especially for those to be sent to the civilized non-Christian peoples, toward whom especially the efforts of missions, he believed, should be directed. To them should be taken a Christianity adapted to their needs, that is to say, a Christianity in which science and faith grasp hands, which, purified from all that in the course of centuries has been added to it, should go back to the pure fountain head of the Gospel of Christ, thus offering to the heathen not dogmas, traditional in

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\* "Pietismus und Christenthum im Spiegel der aeusseren Mission" (Pietism and Christianity as seen in foreign missions), and "Pietismus und aeusserer Mission vor dem Richterstuhl ihrer Vertheidiger" (Pietism and foreign Missions before the bar of their defenders) Leipzig, O. Wigand 1864-66. Mr. Langhans attempted a positive, constructive work in his book, published in 1875 "Das Christenthum und seine Mission im Lichte der Weltgeschichte" (Christianity and its missions in the light of history) Zuerich, Caes. Schmidt. But in this he treats only of the historic task of Christianity, that is of missions in a broader sense than is here under consideration. He proposed to treat in a second volume of missions in a more specific sense, but died before he could complete the work.

character and contrary to their reason, but instead a piety of the heart, ennobling and evermore leading heavenwards.

This excellent book of Pastor Buss, so well worth reading even to-day, sounded the watchword which led in a few years' time to a gathering together of certain like-minded men in Germany and Switzerland bent on giving practical effect in the "Allgemeine Evangelisch Protestantische Missionsverein" to the one thought which moved all their hearts. This name is certainly not commendable for its brevity, and at first perhaps it gave occasion for misunderstandings, as if the society laid claim to being the general society into which all the others were to be merged. But the name is intended to express only what can hardly be expressed more briefly, the thought namely that the society emphasizes the positive basis of the faith of our church, the Gospel of Jesus Christ, as well as its protest against all attempts to set bounds to the freedom of conscientious conviction, while at the same time, in view of the present division of forces, manifest in the multitude of missionary societies, this society aims to aid in uniting, as far as possible all evangelical missionary enterprises now carried on by the various theological schools and religious parties, of all countries, into one great, common, and therefore "General" missionary enterprise, which, while having many branches, shall nevertheless pursue one united and harmonious aim.

In view of the multitude of societies already in existence, great risk attended the attempt to found this new society, the necessity for which was to many far from apparent. But God has greatly blessed the undertaking. Those who met to lay the foundations of the

society at Frankfort-on-Main, on April 11th and 12th, 1883, numbered but 33. These however were the representatives of about 300, amongst whom were a number of laymen. At the 12th general meeting of the Society held in Kiel in 1896, it was possible to speak of over 20,000 members, 182 branch societies and an annual income of 50,233 marks. The society was given its present shape in Weimar, on June 4th and 5th, 1884, when the present constitution was adopted. There was chosen as president the man who had been from the first the soul of the movement, Pastor D. E. Buss, who was at the time rector in Glarus and who continued thereafter to guide most successfully the affairs of the society until 1893, when he retired on account of ill health, to be succeeded in office by Pastor Arndt of Berlin.

Prominent amongst the earlier members of the society there were not only distinguished pastors, but also eminent teachers in the higher institutions of learning in Germany and Switzerland. And of further importance was the fact that the representative of the princely family, which at one time threw its protecting arm around the cradle of the Reformation, H. R. H. the Grand Duke Karl Alexander of Saxe-Weimar, accepted the protectorate of the society which was offered to him at the time of its organization.\* He has since then

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\* The memorable words with which the Grand Duke expressed his acceptance of the protectorate were, as recorded in the "Mittheilungen des Allg. Ev. Prot. Miss. Vereins," No. 2, p. 37 ff: "Realizing most fully my duty as a Christian to contribute my share towards the proclamation of the pure Gospel in all the world, deeply animated by the greatness of the thought of giving to the non-Christian civilized nations that highest civilization of which Christianity is the cause; holding faithfully to the duty of fostering religion as well as all ideal blessings, a duty which the tradition of my family has made most

furthered the society's efforts in the most magnanimous way. The society has obtained its membership for the most part from the liberal circles and the "*Protestantenverein*." It is not identical with the latter, however, nor is it in any sense a branch society. The adherents of other theological and ecclesiastical parties have to some extent joined it, a fact which is a special cause for gratitude, since the society does not profess to be the organ of but *one* party; it does not profess to separate but to unite; and it appreciates most highly the fact that this endeavor has been acknowledged in religious circles other than those belonging to the left wing of the German churches.

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## 2. AIM OF THE SOCIETY.

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It appears from this sketch of the origin of the society that it does not belong to a special denomination, but resembles many of the other German Missionary societies, for instance that of Basel, in drawing its members from the various German churches. And these State churches of Germany are not separated from one another by dogmatic but only by geographical and political boundaries, and orthodox as well as liberal Christians are found as members in all provincial churches. Thus the founders of the *Allgemeine Evangelisch Protestantische*

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sacred to me, and with a firm confidence in Him who grants His blessing and protection to every work begun in His name, I accept the protectorate which the committee of the "*Allgemeine Evangelisch Protestantische Missionsverein*" has offered to me" etc.

*tische Missionsverein* could not think of propagating the dogmas of a special denomination, and the sole difference between it and other societies lies in its peculiar position relative to what is commonly called "Modern theology" or "the liberal view of Christianity." And here it must be said that the representatives of the society do not regard themselves as in opposition to the attempts that are being made to gain a scientific view of the world. They do feel however that they are strictly opposed to all materialistic, positivistic, agnostic and pessimistic, as well as to all pantheistic world theories, but not to the various attempts to transform old fashioned views of the world and of nature by way of a deeper world cognition. They are thus striving consciously after a more adequate expression of religious truth. They are firmly convinced, that they thereby promote the true interests of Christianity; for they are willing to make a distinction between the eternal religious and moral contents of Christianity and the temporary forms and expressions by which it has been moulded; and it is also their profound belief that the glory of Christianity will appear the more clear and impressive, the more its present day dress is made to harmonize with the modern recognition of the world.

There are countries in which the "struggle for the view of the world" is not yet begun. Japan however does not belong to the number of these, but stands in the very midst of the struggling and striving so characteristic of our time. It is therefore most childish to charge upon the Allgemeine Evangelisch Protestantische Missionsverein the introduction into Japan of modern doubts concerning the Christian faith, or the knowledge of modern theology. On the other hand it seems but

a case of love's labor lost, to bring Christianity to this country in the form of western dogmatics, the scientific foundations of which are those of past centuries,—of that dogma which is an intolerable burden to so many educated and pious people in the West, and which is more or less ignored in the minds of the simply religious. What we should bring to the Japanese people, is not the “heavy burden, grievous to be borne,” of old fashioned forms of thought and views of the world, but the easy yoke of Christ, the simple religious and moral doctrine of primitive Christianity, or the gospel of Jesus, which is to day, as it was in olden times and shall be in all the future, “a power of God unto salvation to every one that believeth.” And there is one thing more. The time has passed when the Japanese were filled with enthusiasm for everything occidental, and ready to receive the same without criticism. The old national feeling, never wholly forgotten, has been awakened once more and thereby has been aroused a reaction against everything foreign; and now, when aught is received from abroad it must at least be gotten into Japanese shape.

The same will be the case with Christianity. It is of course the result of juvenile immaturity in those Japanese who believe, or say, that Japan will give a new Christianity to the world. But this much the representatives of occidental Christianity must admit, however great their regret at having to do so; the forms of worship, the pious customs and usages of the occidental world can not be forced upon the Japanese nation; for as there is an Anglo Saxon and a German Christianity, likewise a Japanese Christianity may and will come into existence. But time alone can show whether the Japanese are able

to bring about this end themselves. Therefore one of the best known theologians of Germany, Richard Adalbert Lipsius, who died four years ago, a zealous promoter of the Allgemeine Evangelisch Protestantische Missionsverein, when delivering an address in the year 1887 on the subject, "In what form shall we bring the Gospel to the civilized heathen nations?" expressed the principles of the society in the following six theses:

We must bring the Gospel to the civilized heathen nations

1. Not as human wisdom but as a divine revelation;
2. Not as the sole, but as the perfect revelation;
3. Not as a new culture, but as a help in moral distress;
4. Not as a party or denominational matter, but as a testimony of the one and only Saviour;
5. Not as a collection of remarkable doctrines, but as an act of God for our salvation;
6. Not as the history of something past, but as a power of God experienced by the Christian in his own heart.

And besides this missionary aim the Allgemeine Evangelisch Protestantische Missionsverein has set itself a further task which it has fulfilled at least so far as Tōkyō and Yokohama are concerned, viz. of gathering the protestant Germans in Japan into Christian congregations. One of the missionaries has charge of the German churches in Tōkyō and Yokohama, and already, to crown this branch of the work, a new and beautiful German church has been erected in the Kōjimachi district of Tōkyō at a cost of 20,000 Yen. It was dedicated on the 27th of January 1897. It is the property of the German congregation, but is available

for any use the mission may choose to make of it for extending the kingdom of God in Japan.\*

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### 3. WORK OF THE SOCIETY.

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The attention of the society was first directed to India through the connection of Professor Kesselring of Zürich, one of its founders, with the Brahmo Somaj. But still more direct connection was found with Japan through Mr. Wadagaki, a student in Berlin in 1883 and 1884, and now professor of Political Economy in the Tōkyō University. He had been baptized in Cambridge, but on hearing of the formation of the society in Frankfort-on-Main, he connected himself with some of its members. Viscount Aoki, then Japanese Minister at Berlin, likewise became interested in the movement.

The first missionary of the society was pastor Wilfrid Spinner, D.D. of Switzerland, a man of thorough collegiate education and well versed in the theological and philosophical questions of Germany. He arrived in Japan in September 1885, and took up his residence in Tōkyō. He soon gathered the Germans whom he found there into a church organization, and in the beginning of 1886 a similar church was organized in Yokohama. Dr. Otto Hering, of Jena, who had been teaching in Japan, kindly gave his assistance until his return

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\* It may be stated here, that the same work is done by the society for the Germans in Shanghai. Pastor Hackmann is devoting his entire time to the German congregation in that city and plans are already completed to erect a church there also. The other work of the society in China is of an exclusively literary character, the well-known Chinese scholar, Rev. E. Faber, and pastor P. Kranz, being the agents.

to Germany in 1890. Mr. Spinner was himself soon invited to teach history in a school preparatory to the Imperial University; and in the year 1886 he gave many regular addresses on religious, philosophical and ethical questions.

It was in the summer of 1887 that he organized the first missionary church connected with the Missionsverein, to which was given the local name of the Hongo church, but which in harmony with the principles of the society, that are opposed to all sectarianism, took the title of Fukyu Fukuin Kyōkwai or "General Evangelical Church." At this time Rev. Otto Schmiedel and wife joined the mission, and a theological school, called the Shinkyō Shin Gakkō, was opened in February 1887 with two students who were both graduated after four years study, and became pastors, the one of the Hongo Church, with which he is still connected as pastor, and the other in Osaka. In all six students have graduated from the school, but two of these have since left the service of the mission and the pastoral office altogether. A Sunday school and a day school for poor children were established and are still in a flourishing condition; also an industrial school for girls, and further, a Christian Woman's society and a society of University students, called the "Sol oriens," in which lectures are given by the missionaries and their German friends, chiefly those who are professors in the Imperial University. Literary work has been carried on, consisting of the publication of a series of essays or tracts, and of a Japanese monthly magazine entitled Shinri ("Truth"), which was established in the autumn of 1885 as an organ for the presentation of scientific theology and philosophy. It has now reached its 87th number. In 1889, two branch

churches were added to the Hongo church, one in the Shiba district of the capital and the other in a village six miles to the east of Tōkyō. Both of them have since been given up, as well as the church founded in Osaka in 1893. A small church in the Yotsuya quarter of Tōkyō has continued since 1891, and a Sunday school has lately been added to it, and another has been started in Koishikawa.

In 1889 the mission was reinforced by Pastor Carl Munzinger of Bavaria and a lady Missionary, Miss Auguste Diercks of Hamburg. All these workers returned to Germany after an average stay of five or six years. The missionary force now consists of Pastor Max Christlieb, Dr. Phil., of Baden, and wife, who arrived in October 1892, and who, besides his missionary work, has had charge of the German churches since 1893; Pastor Emil Schiller of Prussia, who came in April 1895 and Pastor Adolf Wendt and wife, of Prussia, who came in April 1897.

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### *C. Independent Churches.*

Aside from these missionary groups and societies another important element, although from a mere numerical standpoint a small one, are those churches which affiliate with none of the existing ecclesiastical bodies or missionary societies. In 1886 there were four such independent churches, but some of these have since abandoned their independent position. Among them is the Banchō church\* in Tokyō, of

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\* There seems to be a misunderstanding about the position of this church at the time of its organization. It was organized by a regular council of pastors and delegates from the Kumi-ai Churches and at least one missionary

which more will be said hereafter. Thus only two are left, the one in Sapporo, which was mentioned on page 136, and one in Niigata formed in 1889 by a union of the former "Kumi-ai" and "Itchi" churches in that city in anticipation of the union of the two bodies throughout the land. As this union failed the united church in Niigata remained independent, but is served by a "Kumiai" pastor.\* The small number of these churches and the fact that some of them have united with denominational bodies shows again how strong the influence of the latter is. Nevertheless the few who remain independent retain their importance as a prophecy of the future development of Japanese missions. For the aim of all mission work is after all, that the churches fostered by the missionary societies, although

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of the American Board shared in the proceedings of this council, on receiving the recognition of the council the church became an integral part of the ecclesiastical system on the same footing as other Kumi-ai Churches. While Mr. Kozaki was greatly indebted to Pastor Spinner for much counsel and assistance always most courteously rendered, the enterprise was begun and its future in good degree assured before Mr. Spinner arrived in Japan. As soon as the interest warranted the renting of a chapel, the funds needed were advanced by a member of the Reinanzaka Kumi-ai Church and a suitable building was erected, for which rent was paid jointly by the Home Missionary Society of the Kumi-ai Churches and the Am. Board. On its organization, the church immediately became self-supporting that is financially independent (Does this suggest the origin of the misapprehension?), and purchased the chapel.—D. C. G.

\* The Author, we think, over-estimates the importance of these independent churches as a prophecy of the future of Japanese Missions. With the exception of the Church in Sapporo, certainly a noble Church, all of these independent organizations have assumed that character to meet a present difficulty and have joined some one of the existing systems as soon as that difficulty has been removed.

The Niigata Church joined the Kumi-ai Churches at their Annual Conference at Okayama in April, 1891. This leaves only one independent church—that in Sapporo.—D. C. G.

at present they can not dispense with their aid, may ultimately develop into independent churches and may then as such unite into one, independent, national Japanese church.

One of the most important conditions for this is, of course, the more and more complete union of all the various missionary groups and of all the churches in Japan, and this leads us to ask what has been done in this direction.

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*D. Efforts at Union.*

It was indeed a word, worthy to be considered most carefully, which in 1884 a non-Christian, a prominent member of the Imperial Cabinet, spoke to the missionaries. They requested for the native Christian ministers equal rights and privileges with the Buddhist and Shinto priests, and especially exemption from military service. But they had to hear that it would be easier for the government to enter into negotiations with the Roman Catholic, than with the Protestant church, since the latter did not have so many denominations. Has this exhortation been heeded? Has the longing for unity which made itself felt in Osaka led to tangible results? Have the churches come any nearer to the aim, the attainment of which is recognized more and more fully by all as the indispensable condition for the thorough Christianization of Japan: namely, the formation of a national, Japanese church, independent of the various different denominations?

Incitements to this on the part of the missionaries have not been wanting. The address by Dr. Eby at a

conference of all the missionaries residing in Tōkyō, February 5th, 1884, on "The Immediate Christianization of Japan" may have passed over all difficulties in an altogether too optimistic way, but many of its exhortations are worthy of being taken to heart. Not in the multiplicity of denominations lies the harm, for competition promotes zeal, but when every missionary society endeavors to win adherents to its "ism" to its sect, rather than to Christ, then it is that the harm begins. Very practically Dr. Eby suggests the way, upon which the churches have, already, successfully entered: at first union within the various groups; then upon the second half of the road, which he describes with glowing eloquence, the establishment of a common, Christian University.

More earnestly even than the missionaries did the native Christians press for union. As early as 1878, Tōkyō saw a meeting of native Christians from all parts of the country and from all denominations. A similar meeting held in Kyōto in 1885 represented 50 churches. Among other things the formation of a Japanese branch of the Evangelical Alliance, the "Dō Mei Kwai," as a means of paving the way for union was discussed.

Foreigners as well as natives feel more and more keenly the division of forces, which is seen most plainly in the many theological schools with their often exceedingly small number of scholars, and in the working of three or four societies, and even groups, at almost each point of any importance. The "Church Missionary Intelligencer" calls attention repeatedly to this evil.

Somewhat closer approaches of the various groups towards each other furnish, therefore, a characteristic

and certainly a most pleasing feature of the recent period of the history of Japanese missions ; but as yet none of them has led to any definite result. The well-meant efforts for union of Bishop Bickersteth beyond the limits of the Episcopalian churches were from the very beginning doomed to failure, owing to his view of the unalienable right of the Episcopal form of church polity to be considered the only true form. It was probably at his suggestion that the conference of Episcopalian missionaries at Osaka, which prepared the way for a united Episcopal Church in Osaka (February 9th and 10th, 1887), sent an invitation to the other missionary societies to enter into consultation regarding the organization of a Christian church, which should grant admission to as many Christians as possible by insisting only upon the most essential conditions. Only Methodist societies entered into the negotiation, and out of the five branches of the Methodist body in the field only three, those having an Episcopalian form of government, viz. the Methodist Episcopal Church, North, and South, and the Evangelical Association ; and these negotiations led to no result since a plan for union, which a conference of delegates from both groups drew up in November 1887, did not meet with the approval of all the societies interested.

So also at a meeting of the Evangelical Alliance in May 1887, when the general desire for union made itself felt ; the practical impossibility of carrying it out was recognized. The discussion, nevertheless, led to the pleasing result that the meeting agreed upon issuing a union hymn book. A committee of the "Itchi" and "Kumiai Kyōkwai" had nearly completed such a book. The committee was enlarged by the addition of

delegates from other societies, and it was resolved to accept the result of their labors in all the churches. The book has in the mean time appeared, a valuable testimony to the worth of united labors. It contains both the hymns and music, also all the chants which were in the Prayer Book of the Episcopal churches and some 30 hymns from the Episcopal Hymn Book.\*

A proposition for the union of all non-Episcopalian bodies likewise remained without result. As a basis for this union was proposed: the Bible, with the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance. Ministers should also express assent for substance of doctrine, to the Westminster and Heidelberg Catechism, and to the Plymouth Declaration.

Nearer to success came the negotiations between the "Kumi-ai" and the "Itchi Kyōkwai." The idea originated entirely with the Japanese. In 1886 the "Kumi-ai" and "Itchi Kyōkwai" Churches in Tōkyō drew up a plan for the formation of a union church, the "Nippon Rengō† Kirisuto Kyōkwai" the "Union Church of Christ in Japan." This led to the appointment of a union committee of twenty members, chosen by the "Itchi Kyōkwai" Synod and the annual meeting of the "Kumi-ai" Churches in May 1887. The plan of union prepared by this committee was adopted in a somewhat altered form in May 1888 by the

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\* The Baptist and Methodist members of the committee withdrew before the work had made much progress; the S. P. G. churches do not use the book, some of the churches of the A. E. C. use it and all of the C. M. S., as well as the "Itchi" and "Kumi-ai" churches use it.

† "Rengō" is the Chinese word for the Japanese "Kumi-ai:" Joined together, united.

respective bodies at their annual meeting with the proviso that the churches agree to it.

The doctrinal basis of this new church was to be the Bible, and on the strength of it, the Apostles' Creed, the Nicene Creed, and the Nine Articles of the Evangelical Alliance. Ministers were to declare their belief in these, while the shorter Westminster catechism, the Heidelberg catechism and the Plymouth Declaration, they were expected to accept only "for substance of doctrine." "These also are to be held in veneration in the "Church of Christ in Japan;" they have served a high purpose in the past, and are still to be regarded as of lasting value for the instruction and edification of believers."

Regarding church government the local churches were empowered to manage their own internal affairs, while the general affairs of the church were to be in the hands of district and provincial organizations, under the direction of a general synod (*bukwai*, *renkwai*, and *sōkwai*). The "*bukwai*" had the power of organizing and admitting new churches. That the consent of the churches had to be sought for this plan for union was demanded by the principles of the "*Kumi-ai*" churches, but proved to be fatal to the cause of union. A convention of delegates—November 23rd-28th, 1888,—sought to remove the scruples of some of the churches. According to the report of a missionary the meeting began in an excited frame of mind and with some mistrust, took a stormy course, and closed quietly and in peace, with a warm sense of mutual affection and brotherly love. But the opinions were still so divergent that the final decision was postponed until a new meeting, to be called for May 1889.

Consultations were in the mean time held in the separate camps, here the "Kumi-ai," there the "Itchi Kyōkwai" people meeting. This indicated the existence of opposition, not to be easily overcome. Further reports are at hand only with regard to the meeting of the delegates of "Kumi-ai Churches" in Kōbe during the last week of May 1889. According to the reports of the missionaries it was evident that union in some form was desired by an overwhelming majority, and all possible exertions were made to win over those who were yet opposed. The result was the resolution to submit the revised plan to a convention of 15 or 20 representatives of both parties, which was to meet in September. The missionaries emphasized at that time the fact that they had taken no part in the discussion, so that the final decision, whether union should come to pass or not, lay wholly in the hands of the Japanese. The cause for this lay in certain unfavorable criticisms which in the meantime had been raised by some of the constituency of the American Board at home, as well as in the desire not to prejudice the movement in the eyes of any one by bringing foreign influence to bear upon it.

The final result of all these consultations and meetings was unfortunately the entire failure of the movement. The large majority of the missionaries was in favor of union. The chief obstacle lay in the extreme insistence of the Kumi-ai Churches upon entire independence, fearing a loss of independency as the affect of union with any church not holding to the Congregational form of church polity. Hence they were unwilling to acquiesce in any central church government whatever, no matter how powerless it might be. But it is also

true that opposition to this movement manifested itself in the respective circles of churches in the United States ; not merely on the part of some belonging to the constituency of the Board, but also a part of the Presbyterian Church raised opposition to a union which yielded the purity of the Presbyterian principle. Thus this union, so desirable for Japan, must be postponed for future years. But we may hope that it is only a postponement, and that the common sense, with which the " Kumi-ai " as well as the " Itchi " Churches have so far made all minor matters and personal interests secondary to the grand cause of the kingdom of God, will at last find a way by which to overcome the obstacles which for the present have caused the failure of the movement.

The explanations accompanying the plan for union say among other things, that the growth and the mutual contact throughout all the empire of the two bodies now working separately, must result either in union, or, by virtue of the vitality inherent in both parties, in making them rivals. In view of the commanding necessity involved in this fact, should not every other consideration be set aside? And what a respectable beginning for a national church this union would have secured! To this church would have belonged in 1889, 18,269, out of a total of 28,977 adult Christians, and 120 out of 274 churches. This would be more than three fifths of all adult Christians and more than two-fifths of all the churches, and that too of churches which in energy and power of self-support are in advance of all others. We can easily comprehend what has been said with regard to the final session of the union committee in Osaka in January 1888, that in

view of the near realization of their hope for one united church the native members of the committee could not keep back the tears of joy. Did these tears not contain the seed of promise of the future realization of this hope?

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### 5. THE TRANSLATION OF THE BIBLE INTO JAPANESE.

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Although outward union has not yet been secured, the inner tie, which is stronger than the barriers of narrow-hearted doctrines, has not been wanting. Of this bears testimony the noble result of many years of united work on the part of all the missionary societies, the completion of the translation of the Bible. On the 19th, of April 1880 the completion of the New Testament translation was celebrated in the Shinsakayebashi Church (A. P. C.), the oldest Church in Tōkyō; in the same building the completion of the Old Testament was celebrated on February 3rd, 1888.

Before a large audience Dr. Hepburn, the chairman and the very soul of the Translation Committee, gave a history of the work of translation. The convention of missionaries in Yokohama, September 20th, 1872, nominated a translation committee for the New Testament under the chairmanship of Dr. Hepburn,\* which worked in Yokohama and completed its work in 1880. It is true that the Baptist missionary, the Rev. Nathan Brown (A. B. U.), who had resigned his membership in the union committee, had finished a private translation

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\* Cf. p. 99.

eighteen months earlier, but the translation of the committee was accepted by all the missionary societies. A second general meeting of all the missionaries in Tōkyō nominated in 1876 a committee for the translation of the Old Testament, but on account of insufficient connection with the New Testament committee, another, still larger, meeting in Tōkyō in May 1878 substituted for this committee a "Permanent Committee,"\* which did its work in Tōkyō, but entered into communication with the New Testament committee in Yokohama. A revision committee selected by the Permanent Committee, was to criticize all translations and arrange for a uniform translation of the Old and New Testaments. The attempt to facilitate the work by assigning to local committees in the various missionary stations separate books, had for its result the delay of the whole work, until, in 1882, Dr. Verbeck (D. R. S.), Mr. Fyson (C. M. S.) and Dr. Hepburn (A. P. C.) were appointed as translators under the chairmanship of Dr. Hepburn, and at the same time as revisors. These three are to be considered the real originators of this work.

At the suggestion of some Japanese pastors at the Osaka conference in 1874, a special native committee was organized for the aid of the foreign translators; but, on account of a lack of acquaintance with the

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\* This so-called Permanent Committee was not intended to be a translation committee. Its duty was to serve as the central authority with regard to all matters pertaining to the translation of the Bible and the guardianship of the text of the Japanese translations. The work of translating the New Testament was so far advanced before the Permanent Committee was appointed that it was but little influenced by the new organization, though certain minor revisions of the translation were subsequently made under the authority of the Permanent Committee.

original languages, and in view of other difficulties, this committee soon disbanded. Some of its members however, especially Pastor Matsuyama of the Kumi-ai and Mr. Takahashi Goro of the "Itchi Kyōkwai," rendered most faithful and efficient help in the translation of both the Old and New Testaments.

Among the different styles of language the noblest, the Yamato dialect, was selected, and the translators endeavored to exclude as much as possible the Chinese, with which the Japanese language is so greatly permeated. In this way it was hoped to make the Bible intelligible to the uneducated without giving offence to the educated. Dr. Hepburn expressed the hope that "the pure and simple native style and dialect of this sacred book, so readily understood by the most uneducated, so pure and free from Chinese and foreign expressions, and read by the millions of this people, might have a strong influence in maintaining the native language in its purity, similar to that of the pure Anglo-Saxon of the English Bible upon the English language."

Highly educated Christian Japanese residing here have indeed pronounced it as their opinion that the desired aim was by no means fully reached; that altogether too many Chinese terms and characters have been retained, which make it difficult of understanding for the women and the less educated among the men, and we are, of course, not in a position to decide how far this criticism is just. But be this as it may, a great work has certainly been done for the Japanese people;—no matter even if in a form which still needs improvement. The Gospel record has been given to them in their own language, and it has been

given to them in connection with the use of the best scientific helps of modern times.

During the celebration there stood on the table just in front of Dr. Hepburn, the new Bible in five elegant volumes, which the National Bible Society of Scotland had presented to the chief promoter of the work immediately after its completion on the last day of 1887. It was certainly a solemn and impressive moment, when the speaker in the course of his remarks, accompanying his words with the act, took the New Testament in one hand, the Old Testament in the other, and, placing both reverentially together, laid down the Book—"a complete Bible." Sixteen years of his life had he given to this work; but he could well say: "what more precious gift,—more precious than mountains of silver and gold—could the Christian nations of the West offer to this nation? May this sacred book become to the Japanese what it has come to be for the people of the West, a source of life, a messenger of joy and peace, the foundation of a true civilization and of social and political prosperity and greatness!"—The Japanese are not withholding their appreciation from this work.

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Side by side with the foreign Bible Societies has been working since 1882 the Japanese "Scripture Union." It had its origin in a \*Japanese child who while in England had become a member of the Children's Bible Reading Society. The "Scripture Union" numbered in 1889 over 12,300 members in more than 800 places. The members pledge themselves to read every day a definite portion of the Bible. Since January

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\* The author is mistaken here. The child referred to was the daughter of American parents.

31st, 1888, that is since the completion of the Bible translation, the "Scripture Union Monthly" has appeared. It is the organ of the Union and is especially intended for women and children. Undoubtedly this widely read paper furthers the spread of the Gospel, even where the influence of missionaries has not yet been felt.

The Bible is also read in some non-Christian institutions; but according to reliable information the report in Warneck's "Missions-Zeitschrift" (1888, p. 549), which this journal quoted from the "Calwer Missionsblatt" (1888, p. 72), that by order of Viscount Mori, late Minister of Education, the New Testament is read in the more than 30,000 primary schools of Japan, is premature. A concordance to the Japanese New Testament, published recently, indicates an interested and intelligent reading of the Bible on the part of the Japanese.

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#### 6. MISSIONARY WORK OF THE ROMAN AND GREEK CATHOLIC CHURCHES.

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Although this sketch is intended to give only a history of Protestant missionary work, that of the Roman, and of the Greek church can not be wholly passed over, owing to its unavoidable contact with that of the Protestant churches.

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*A. Roman Catholic Missions.*

The Roman congregation "De Propaganda Fide" sent soon after the opening of the country, in accordance with the greater influence of France, French missionaries. From Nagasaki these soon found contact with the remnants of native Christians, hidden in some of the interior villages, to whom the Roman Catholic faith had come down from the times of the first mission of the Jesuits in the 16th and 17th centuries. It is probably too high an estimate when the Roman Catholics give the number of these Christians in 1882 as seven thousand; but their number, and their martyr courage were shown in a surprising way by the discovery of the Christian church at Urakami and the persecutions of 1868-1872. Protestant reports mention the lack of knowledge of the Scriptures on the part of the Roman Catholic Christians and the excessive worship of the virgin Mary, but they also speak of the faithfulness and fearlessness with which they made their pilgrimages in large numbers from Nagasaki and vicinity, and even from the Goto, and Hirado islands, to the Roman Catholic church on Deshima.

The Roman Catholic Church divides Japan into two missionary districts, a Northern and a Southern vicariate. Its greatest strength is, however, on the island of Kyūshū. The pro-vicar Abbé Vigroux reported for 1881 a total of 25,633 native Roman Catholics, including 1,470 children—over against 4,412 native Protestants in that year. These were under three bishops, 43 French missionaries, and 202 native catechists. There were 80 churches and chapels, three seminaries with 71 students, and 74 schools and orphanages with 2,920 pupils. In 1886 we

hear of only two (?) bishops, 59 French missionaries, 3 native priests and 284 native catechists, 100 churches and chapels, only 2 seminaries with 72 students and only 69 schools and orphanages, with 3,340 pupils. There were 32,294 native Roman Catholics and 14,815 Protestants at that time, the Catholics being more than twice the number of the Protestants, but showing a much slower ratio of increase.

In later years the Roman Catholic Church has made strong efforts in Japan. Under the pretext of a French academy a large Roman Catholic university, embracing, as is said, all departments, has been planned for since 1888. More recently the pope has established four Japanese bishoprics—Tōkyō, Kyōto, Nagasaki and Sendai. Mr. Spinner mentions as a notable fact that recently a Japanese Roman Catholic has published in the Japanese language with the permission of the minister for home affairs, a history of the persecutions of the Christians in the 17th century. The main organ of the mission, a popular scientific monthly, is published in the Japanese language; it is called the “Tenshubampei,” *i.e.* the “Sentinel of the Lord of Heaven.”\*

\* More recent statistics are given in the table connected with the supplementary chapter.

The following tribute to the character of the Roman Catholics who suffered persecution in 1868, was written by the Hon. Kenkichi Kataoka, a most zealous Christian. He is connected with the (“Itchi”) Church of Christ in Japan. The quotation is from the Japan Weekly Mail of April 3rd, 1896.

—D. C. G.

“Writing in the *Fukuin Shimpō* (Gospel News), Mr. Kataoka Kenkichi, a member of the House of Representatives, expresses the opinion that modern Protestant zeal falls far short of the religious fervour of the Roman Catholics in former days. Mr. Kataoka relates a case of constancy under persecution,

*The Greek Catholic Mission.*

The Greek, or rather, according to the leading people, indeed the only people coming here into consideration, the Russian Church, began its activity, as far as can be ascertained, in 1872, at first in Hakodate, but soon also in Tōkyō. The Holy Synod guarantees an annual aid of 50,000 Rubles. In 1882\* there were in Japan six Russian missionaries—of whom four were priests and two teachers—102 native workers, of whom 9 were priests

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of the truth of which he has no doubt, having heard the particulars from an official who was present when the incident took place. When a number of Roman Catholic Christians were arrested in Urakami (Hizen) many of them were sent to Kōriyama (Yamato), and there every effort was made to induce them to recant. Ordinary measures failing, it was decided to try what threats would do. A woman and her infant were informed that they would be left to starve in prison if the woman refused to renounce her religion. Her reply was that she was content to die rather than give up her belief. At the beginning of the *Meiji* era, some 60 Roman Catholic converts who had been arrested at Urakami were released at Kōchi. Before being allowed to return to their homes, they were taken to a Buddhist temple and every effort was made by the priests of the temple to persuade them to give up their Christianity, but without effect. The strength of their faith so surprised the priests that it is said that several of them decided then and there to become Christians. There was much to admire in these Roman Catholic converts, observes Mr. Kataoka. In outward demeanour they were quiet and undemonstrative, but deep down in their hearts there was religious fervour which no amount of persecution could quench. Combined with great humility there was great loftiness of sentiment—a pride in their belief, under the influence of which they refused to yield an inch to their would-be perverters. They were entirely without hypocrisy, and, though at times there was great mixing of the sexes, no impropriety was ever discovered. In intelligence and knowledge they occupied a low place in society, but in conduct their rank was high. To them I attribute my first leanings towards Christianity and my subsequent Christian belief. They, too, were the origin of the Kōchi Christian Church."

\* Unfortunately statistics for the Roman Catholic mission were at hand only for 1881, for the Greek Catholic mission only for 1882, so that no exact comparison can be made. For the Statistics of 1896, see the Appendix.

and 93 unordained evangelists. Including children, there were 7,611 converts—over against 4,987 Protestants,—131 congregations, 90 church buildings, 422 pupils and contributions to the amount of *Yen* 142.19. For the year July 1st 1885 to June 30th 1886, the “Seikyō Shimpō”—“Orthodox Church Paper”—the organ of the Russian mission, edited by a Japanese, reports that the whole field, from Nemuro, in the farthest North-east, to Satsuma in the extreme South of Kyūshū is divided into eleven districts. Under Bishop Nicolai there were working three Russian priests and 117 native workers; of the latter, 11 are priests, one for each missionary district, 2 are deacons, and 104 unordained evangelists. The report also speaks of 205 congregations, 148 church buildings, contributions amounting to *Yen* 4,810 and—12,546 baptized converts, seemingly inclusive of children—over against 14,815 Protestants.

Thus in 1882 the Russian church was in the majority, in 1886 in the minority, compared with the Protestants. Another source\* reports for the close of 1889: 1 bishop, 1 archimandrite, 17 priests, 4 deacons and 139 evangelists; also 215 congregations with 16,195 members, over against 26,326 Roman Catholic and 28,977 Protestant converts. According to this report only the bishop and the archimandrite appear to be Russians; all the other workers being Japanese. The same is apparent from statistics kindly furnished by Bishop Nicolai to Mr. Loomis for the annual statistical table at the close of 1890. This table gives for the “Greek Church in Japan:” 2 unmarried male missionaries, who occupy

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\* The “Calwer Missionsblatt” quoting from an English journal, the name of which is not given.

2 stations, 125 other stations, in 90 of which regular congregations have been organized ; 5 being wholly self-supporting. The total number of baptized members is given as 18,098 over against 32,380 Protestant members;\* the number of converts in 1890 as 1,328. The report further mentions : 1 Boys' School with 40 scholars, 1 Girls' School with 31 pupils, 280 day scholars ; 1 theological school with 16 students ; 21 ordained priests, 136 unordained helpers and the sum of *Yen* 7,707.33 as contributions. These statistics come down only to July 31st, 1890, and it is not evident whether the number of new converts and the contributions cover the year from July 31st, 1889 to 1890, or only the first seven months of the latter year.

The Greek church gains its followers mostly from the poorer classes, the average of contributions per member seeming to indicate this. In 1890 this average amounted to only *Yen* 0.42 per member, while the average contribution among the Protestant churches was *Yen* 1.96. But in former years the Greek church enjoyed many marked privileges from the government. In 1875 this church alone received permission to build in Tōkyō outside of the "foreign concession" and close to the Russian legation, on Surugadai hill, a college and theological seminary with a boarding department. Indigent Japanese are here educated at very moderate prices

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\* If this number given by Mr. Loomis' table is correct, then the figures of the preceding year were given too high, a supposition for which the translator has good ground. The gain in converts of 1890 over 1889 is given as only 1,199, while the number of adult converts during 1890 is given as 4,431 ; but it is impossible to make up the balance of over 3000 from dismissions, exclusions, and deaths. As Mr. Loomis expresses his confidence in the correctness of the total of members reported for 1890, it is safe to affirm a mistake by one or more of the recording clerks of the missions for 1889.—Transl.

under the condition that they receive baptism. Of course, often the acknowledgment of this baptism lasts only during their years of education. On this same Surugadai hill the Greek Church is erecting a magnificent cathedral, visible from everywhere, overtowering all Tōkyō. The dedication was to take place in the fall of 1890, but did not occur until March 8th, 1891.

Japanese patriotism views with anxiety every forward step of Russian missionary work, for it suspects behind the missionary efforts the money and the conquering lust of the Russian government. Bishop Nicolai remarked to Mr. Spinner that, in order to overcome this suspicion, he had sent home all his Russian helpers. Protestants acknowledge that the simple lives of the Russian priests are standing in very advantageous contrast to the splendor of their cathedral, and that the native members of the Greek church are reading the Scriptures, while Bishop Nicolai himself has translated the Psalms. The latter enjoys the general respect even of Protestants. A letter in the "Missionary Herald" of October 1882 says: "He is a warmhearted, impulsive, able man; is thoroughly consecrated to his work, liberal in his views, and makes friends, as he deserves to do, wherever he goes. All who know him speak in the highest terms of him, and he has long been a successful worker in Japan;" but the same writer adds: "A low standard of morals among the believers is the chief bar to our uniting with them in work."—A common opinion is that they allow themselves to be baptized, but that otherwise they remain the same, and that they show themselves also very lukewarm in church matters; and that even those also who are the means of their conversion seem to be satisfied with such superficial results.

The organ of the American Presbyterian Church, "The Church at Home and Abroad," of January 1887, writes: "The membership of the Greek church is nearly the same as that of the Protestant churches; but the former baptize all who accept their teaching as true and who are ready to profess this belief. In this way they are able to report a very large number of adherents, while their real strength is not what their numbers seem to indicate; \* \* \* it is found in general that the practises and the moral condition of the members of the Greek Church are just about the same as those of the non-Christians around them."—In Utsunomiya, the capital of the province of Shimozuke a whole congregation of 62 members recently separated from the Greek Church and united with the "Itchi Kyōkwai," but it showed itself both morally and religiously so low that a complete regeneration was necessary in order to create a new life in the church.

The expressions which Dr. Faulds (U. P. S.) heard from the lips of educated Japanese, and which other Japanese, living here in Germany, corroborate, namely that the successes of the Greek and Roman missions would cease as soon as their financial fountains should cease to flow,—may be a little too severe, but that the influence of Protestant missions is far greater than that of the other two, and is not to be measured merely by the number of converts, can hardly be doubted.

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*C. The Mutual Relations of the Catholic  
and Protestant Missionaries.*

As far as the relations of these two Catholic missions to the various Protestant missions are concerned,

it may be that here and there slight friction may occur and that converts of the one faith may change to the other, but on the whole the different churches walk side by side in peaceful rivalry, without any open warfare. Indeed the Greek Christians frequently seek contact with the Protestants. Thus in Maebashi in Jōshū, union meetings were held in 1889 between the Greek Christians and the "Kumi-ai" church of that city. It is true, however, that the Greek mission frequently complains that many of its members are going over to the "Itchi Kyōkwai."

Many conjectures have been made as to which of the three churches the government, or even the emperor, was most inclined to favor. In consequence of certain favors which the government granted to the Greek Church, some feared that this church would gain the attention of the sovereign. After the splendid reception which the emperor granted to the extraordinary papal envoy, Bishop Osouf, in September 1885, Roman influence was feared. But the matter had hardly any deeper significance than some temporary political considerations, or an exchange of courtesies. Japan did not take its pattern for the enormous external and internal changes which it has made, changes in matters of jurisdiction, in constitutional affairs, and lately even in military matters and above all in its educational system, from Russia, or from Roman Catholic countries, but from predominantly Protestant nations, from America, from England, from Germany. It would have to deny its thirst for the purest fountains of civilization—the thirst which has led it on its way for several decades—if finally it should not adopt the spirit of the Reformation which has created the true civiliza-

tion of our century. It is, therefore, our duty, the duty of us Protestant Christians, to show to the people of Japan, in the midst of and in spite of all our multitude of denominations, this Reformation spirit in its life-giving unity and moral power, while at the same time not lacking in offering and sacrifices of love.

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### *Conclusion.*

We conclude this sketch with a glance at two events of the years 1889. They are primarily of a political nature, but they will exert their powerful reflex influence upon the work of missions just as former similar political changes have done. Indeed they are calculated to produce a wholly different condition of things with regard to the work of missions. They are calculated, after the close of the thirty years of missionary work represented in this sketch, to open the prospect into a new era,—an era, let us hope in spite of many confusions at present, of ever increasing success for the cause of missions. These two events are the proclamation of the Constitution and the conclusion of New Treaties with some of the Western powers. The latter, however, seems to have been postponed for the present.

The negotiations regarding treaty revision carry us back several years. For some time the Japanese Government had declared its readiness to open the whole land to such powers as were ready to agree to the abolition of the clause reserving to foreigners the right of extra-territoriality, that is of being subject not to Japanese courts but to their respective consular courts. The missionaries endeavored to promote this

movement. The negotiations, however, were wrecked in July 1887 on the difficulty of harmonizing the desires of all the interested powers.

The consequence of this was the resignation of the Minister for Foreign Affairs, Count Inouye, and of the Minister of Agriculture, Viscount Tani, a friend of Count Itagaki. Fears of a reaction, however, proved themselves unfounded. Count Inouye's successor, Count Okuma was a leader of the liberals and carried on the negotiations for treaty revision with no less zeal than his predecessor. Count Ito, a man devoted to the progress of modern civilization, remained minister president; and when later on he retired, the new appointments, which followed, have shown that the Imperial government, in spite of the many changes, keeps its eye fixed steadfastly upon its aim of placing the empire worthily at the side of the most advanced civilized powers. The stricter interpretations of the regulations regarding passports granted to foreigners, including missionaries, for travel in the interior, were intended to show that Japan, if by the removal of the hated extra-territoriality clause an equal position with the Christian powers were not granted her, would also on her part maintain firmly her right.

After the proclamation of the constitution, which guaranteed to foreigners also the necessary legal protection, the governments of Mexico, Germany, the United States, and Russia entered upon renewed negotiations regarding treaty revision. Mexico consented to the removal of the hated clause, while in the case of the other governments mixed courts, consisting of foreign and Japanese judges, were planned as substitutes for the consular courts. Japan, in return, declared herself

ready from 1890 to open the whole country to foreigners of the respective nationalities. What an immense new field of labor this seemed to open to the cause of missions, especially in connection with the proclamation of the constitution on February 11th, 1889! So far, however, only the treaty with Mexico has received the sanction of its government (July 17th, 1889) and has gone into force. The other treaties have not yet been ratified.\*

The new constitution became effective in July 1890. It marks a turning point of incalculable importance in the history of Japan, indeed of a whole continent. It made Japan the first country in Asia to enjoy a constitutional form of government. It was not forced by rebellion, or by intimidation, from an unwilling despot, but is the voluntary, gracious gift of an intelligent ruler, who believed that for his people the hour had come for this change. It is patterned in many points after the constitution of Prussia. It grants to the people a large, but thoughtfully limited degree of liberty, and, above all, it introduces a new era for the Gospel by granting complete religious liberty. Article 28 reads: "Japanese subjects shall within limits not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief."

For the proclamation of the constitution the emperor chose the day commemorating the accession to the throne of the first emperor of Japan, Jimmu Tennō, in 660 B. C., whose reign, of course, is wholly legendary. The emperor declared that in this new constitution the

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\* See the Appendix. The treaty with Mexico while of great importance as showing the rights and inclinations of the Japanese government has at present no practical value, as no Mexicans are residing in Japan.—Transl.

principles of his ancestors were carried out more fully than before. He took the oath upon the new constitution in the private sanctuary of his palace, after the manner of Shintoism, before the spirits of his ancestors, and prayed to the great ancestor of his family for strength to keep the new law.

This maintenance, for the present, of Shintoism on the part of the Emperor does not, of course, interfere with the religious liberty granted by the constitution. It rather protects the young church of Japan against the poison of hypocrisy, which intermingles so readily where the influence of the government is in favor of Christianity. The intentional connection with a distant past contains, nevertheless, in spite of the broad chasm separating the long ago past from the present, a kernel of truth, namely the reverence of the ruling dynasty, which for centuries has struck its roots deep in the hearts of the Japanese. This reverence joins the present to the past in spite of the sudden and radical changes in the outward history; it remained untouched by the "samurai's" dagger with which the dying spirit of Old Japan threatened again and again the promoters of New Japan during the years which have passed before our eyes in this review. Even the death cry of the excellent minister of instruction, Viscount Mori, the indefatigable champion of civilization and liberty of conscience, who fell under the dagger of a fanatic Shintoist on the very day of the proclamation of the constitution, could not wholly darken the joy over the significance of the day, although it certainly cast a deep gloom over it.

We have assurance for the future of Japan in the reverence of the people for the imperial house, in the renewed strength of the throne which it owes not to

the old, but to the new spirit, in the unchangeable steadfastness with which the government for the last decade and a half has constantly striven towards the one goal, namely the establishment of a modern state with a constitutional form of government, and finally in the wisdom with which it has always successfully overcome the most serious crises. We may congratulate the Japanese people and the missions in Japan on the gracious gift of the sovereign, and above all on the assurance of internal peace, and of religious liberty, by this constitution. Our society can be proud that our missionaries were the first to give expression to this joy, on February 15th, 1889, in an address of gratitude to His Majesty the Emperor. The Emperor was pleased to accept the address and to express his appreciation.

Of the near future we must, however, not expect too much, especially not for the cause of missions, since political interests have crowded all others into the background. Indeed the most recent events show that Japan is approaching a new crisis. The prospect of the elections for the first Japanese diet, which is to meet November 3rd 1890, has kindled a hot strife between the various political parties. Side by side with the legitimate opposition between conservatives and liberals in their various organizations, irregular elements are endeavoring to make themselves felt. Especially young men of the former "*samurai*" class, mostly without sufficient education and experience, feel called upon to take a hand in politics. They are called "*Sōshi*," literally "strong men." From the "*samurai*" of the former days they have inherited their fervent patriotism and their impetuous desire for deeds of valor, but not unfrequently also that disregard and carelessness of

human life which does not shrink from political murder.\*

The nearest cause for their action were the new treaty-revisions. Minister Okuma was accused of having sacrificed the honor and the welfare of the empire by having opened the country, without any protection, to the influx of greedy Western merchants and to manifold detrimental influences, the excrescences of Western civilization, without asking in return so much as the unconditional submission of foreigners to native courts. In the privilege to secure possession of land in Japan, which had been conceded to the foreigners by those treaties, they saw for the Japanese the danger that, on account of the greater wealth possessed by the foreigners, they would be more and more crowded out of holding landed property. It was declared to be a violation of the constitution just given to the people that the decision of such an important matter was not reserved for the deliberation of the diet.

The increasing excitement over this matter culminated in the attempted assassination on October 18th, 1889, of Count Okuma, whose leg was shattered by a bomb thrown by a man named Kurushima, from the island of Kyūshū, an island whose sons have always been easily excited in political affairs. Up to that time he had been considered a man of irreproachable character, but he belonged to a society of "sōshi." Immediately after having thrown the bomb he committed suicide, following the custom of old Japan. His funeral was

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\* Most fittingly the Sōshi of Osaka call themselves "Rōnin," as successors to the "samurai" of the romantic past who, thrown out of the service of their feudal lords became "Rōnin"—wave men, and who as such led a roving life, ready at any time to lend their arm to any political or social dissatisfaction.

held at his home, Fukuoka, and the "sōshi" made it the occasion of an ovation thus making him a martyr.

Count Okuma's successor as Minister for Foreign Affairs is Viscount Aoki, formerly Vice-minister of the same department, and previously for several years Japanese minister in Berlin. The government—whose change of leaders cannot be further considered here—will probably continue as before on the road of conservative progress. The ratification of the new treaties is for the present postponed, until popular sentiment shall have become more favorable.

Indications of continuous excitement have not been wanting even in the most recent times. But the fears, which have been expressed by some, that Japan might relapse into its old hatred of foreigners and of Christians, are certainly without foundation. Attacks against two or three of the missionaries, which have occurred recently, were in one case the deed of robbers bent upon burglary, which had no connection with either religion or politics, and in an other case the result of the extreme national sensitiveness of some students in a government school. The progress of a nation must not be judged by such separate events or such passing episodes. They are not wanting in the history of the most advanced nations; we only need to think of many such periods of violence and conflict in Germany. Rather must we measure the progress of a nation by the general course maintained by the government; and this has been essentially the same during the last twenty years. It has for its guiding star and for its goal the acquisition of all the noblest fruits of civilization by educating the people into the highest possible national development.

This course the Japanese people can not abandon without fully losing their way. On the contrary, the more intelligent observers will see in the disturbance of these later days one thing especially : if the above mentioned excitable, and to some extent uninstructed and undisciplined elements of the rising generation are to be turned into a more steady course, a radical reformation of the educational system is necessary. The mere intellectual education by means of Confucianism or Western philosophy is insufficient. What is needed is the education of the heart by a system based upon Christianity.

This has been pointed out repeatedly by men, who themselves stand aloof from Christianity; by Professor Toyama in 1888, and after him and most decidedly by Senator Kato, in his lecture on moral education, which was afterwards published.\* No matter if such counsels may for some time to come remain unheeded, because even the most eloquent recommendation of religion can have a real effect only when it comes from a heart which itself has experienced its blessings! No matter if for the present men like Sugiura Shigetaki, a member of the Mombushō (Educational Department), or Kikuchi Kumataro, a doctor of forestry and agriculture, who in reply to Kato's lecture recommended a religion of reason (Rigakushū†), that is a philosophy which is to be constructed out of politics, political economy and morality! The common sense of the people, yes, the noble type of "samurai" spirit which is still seeking in

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\* Cf. p. 138.

† "Ri"=Natural laws, or inherent principles of things, reason; "Gaku"=science; "Shū"=religion. Cf. Dr. Hering's article in the "*Zeitschrift fuer Missionskunde und Religionswissenschaft*" 1889; p. 82. [Certain recent utterances of these gentlemen have been less favorable.—D. C. G.]

an uncertain way a substitute for the lost ideal of the past, will finally, after trying various things, grasp the only true remedy. He needs a new ideal to which he can dedicate himself. He will find it in the love of Christ in which he will discover again, and that more firmly grounded than before, his patriotism and his loyalty to the house of his sovereign.

Such changes, of course, are not brought to pass in a few years or even decades. The regeneration of a people requires centuries. It is unjust towards Japan to begin to doubt it, because in twenty years it has not yet been able to erase fully all the traces of the mediæval past, which it cost Europe centuries to erase, and against which it has to battle even to-day in many a phase of national life.

For the present the new soil, which the constitution has created, will be the scene of action of the various political parties and passions, as well as also, in the religious life, of the most contrary spiritual forces, from Protestant Christianity through all its various denominations to Jesuitism and the Orthodox Greek Church of Russia, from the native Shintoism and Buddhism to Confucianism and the most pronounced materialism and agnosticism. But if only we are doing our duty, everyone serving with his talent, the unrestrained solicitation of rival wooers for the hearts of men, the truth, the Gospel need not fear! The new soil of religious liberty is itself a fruit of Protestant Christianity. May God give the spirit of true Christianity power with the Japanese people, that they may soon become a Christian people, not merely through the baptism with water, but through the baptism of the Holy Spirit as by fire.

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## SUPPLEMENTARY CHAPTER.

BY

THE REV. D. C. GREENE, D.D.

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With the year 1890, the Missionary work entered upon its fourth period, which may be named from its most striking characteristic, the period of trial; for the young church has indeed been tried and the value of its attainments tested. The chief questions, therefore, which this chapter has to answer may be said to be, "What so far has been the issue of this trial?" and "What forecast does it justify?"

Following the method adopted by the lamented Dr. Ritter, it will be found convenient, before taking up the work of the missionaries and their Japanese associates, to devote some little space to the consideration of certain features of the political and social life which, without reference to the religious movement, would in themselves render the period under review mark-worthy in the history of Japan. They certainly have a bearing upon the evangelistic work so direct and so important that this method becomes even essential to an appreciation of the problems which confront the Christian Church.

The test to which the Christians of every name are exposed arises, not from law or the arbitrary acts of the representatives of government, but is the natural

outcome of the existing conditions of the national life. As has been already stated, religious liberty is guaranteed by the new Constitution. So far as the laws of the land are concerned, the Christians have little more to seek, beyond those measures of improvement regarding which they share in the interest of the nation at large. The acquisition of this liberty, however, has certainly not lessened the severity of the ordeal to which they are subjected. At the same time, the very recognition of the rights of the Christians may be said to betoken a kind of indifferentism in matters of religion, which is wide spread and which has affected more or less unfavorably the very ones who are supposed to reap its greatest benefits, in that it has, as is always the case under similar circumstances, weakened their power of resistance to the more subtle temptations attendant upon prosperity; for they breathe the same air as their countrymen and cannot fail to be affected by every general movement which affects the nation. In treating these preliminary topics, it is fitting that we mention first the changes in the world of politics.

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## I. POLITICAL AFFAIRS.

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### *The Constitution.*

While the constitution was promulgated February 11th, 1889 and was, therefore, referred to in the previous chapter, the first elections under its provisions were not held until June 10th, 1890. The Imperial Diet was convened for the first time November 25th of the same year. Assemblies had been established in the

different prefectures in 1880, and while at the outset they possessed no real legislative power, it soon became evident that the local governors, and even the minister of Home Affairs, hesitated to insist upon any policy condemned by the representatives of the people. These bodies served as an admirable school for those who were later to sit in the national assembly.

The Diet consists of two houses, the Representatives and the Peers. The House of Representatives is composed of 300 members from as many legally defined election districts. Each elector must have paid during the previous year a tax of not less than *Yen* 15.00 and no one not qualified as an elector is eligible to a seat in the House. The House of Peers is composed of (1) Princes of the Imperial Family, princes (dukes), and marquises, who sit by virtue of their rank; (2) certain counts, viscounts, and barons, who sit as representatives of their respective orders; (3) certain distinguished men appointed by the Emperor; (4) one representative from each prefecture, appointed by the Emperor on the nomination, by majority vote, of the fifteen highest taxpayers. Although the property qualification does not at first sight seem high, the number of registered voters at the first election is said to have been only 450,365. The great increase of wealth in Japan during the past seven years has probably served to enlarge the suffrage somewhat; but it is still restricted to very narrow bounds.

It was interesting to note that of the 300 members of the lower house, only 107 were *samurai*, while among the representatives of the prefectures, only nine out of forty-five were *samurai*. The property qualification has tended to restrict the number of the *samurai*

in the Diet ; for while they are usually more intelligent, and certainly more cultivated, they are for the most part relatively poor. Although they constitute only five per cent of the population, it was expected that they would be so generally accepted as leaders in politics that they would constitute a majority in both houses. Naturally they still secure to themselves, by virtue of their wider culture, the more prominent positions, but their prestige suffers by the ever increasing self-assertion of what were under the old regime emphatically the lower classes. This democratic tendency in Japanese politics has received scant attention from foreign observers, and yet there is nothing which marks more plainly the difference between New and Old Japan. No one who has well considered the meaning of this tendency can call the recent changes superficial. It indicates a radically different conception of the individual in his relations to society—a different estimate of the value of man as man. Beside this new conception and this new estimate the conveniences of modern civilization sink into insignificance.\* How far the Constitution

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\* It is hard for those who have not been closely associated with the people to appreciate how fundamentally different the present position of the lower classes is from what it used to be. The *modus vivendi* between them and the *samurai* had as its indispensable condition their constant subordination to the military gentry. The story of Sakura Sogoro in Mitford's tales of Old Japan, illustrates their almost helpless condition. Even their lives were at the mercy of any turbulent swords-man who had himself nothing to fear beyond a few weeks imprisonment in his own house, or that of a relative, and even this might be averted by a plausible story of wounded honor. In parts of the country where few *samurai* were to be found, the peasants, so to speak, belonged to the soil and the details of their daily life—the kind of clothes on their backs, the clogs on their feet, the kind and extent of the crops they should raise—were all determined for them. The change from such servitude to the freedom of to-day incomparably outshines the brightest elective lights of the

is the direct product of this new national thought may perhaps be questioned, but there can be no doubt that not the voters merely, but the people as a whole, discerned in it an appropriate recognition of their newborn sense of power.

From the first day of the first session of the Diet there has been a struggle for supremacy between the representatives of the people and the Cabinet. The Constitution contemplated a ministry responsible solely to the Emperor, but the lower house has demanded a recognition of the right of the people, through their representatives, to determine the policy of the nation. The Diet has been repeatedly dissolved, technically on other grounds, but really in the hope of securing the acquiescence of the people in a literal interpretation of the provisions of the Constitution in regard to this question. Whatever variations there may have been in the relative strength of rival parties in the Diet, the majority against the ministry on this constitutional question has always been overwhelming. While there has been no frank confession of submission on the part of the government, it is generally admitted that the resignation of the last ministry in the autumn of 1896 indicated the acceptance of the principle, that no ministry can stand against a hostile Diet after an unsuccessful appeal to the people. Whether for good or ill, it would seem to be definitely decided that the development of Japanese politics will follow the path already

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new regime. Such men and women do not think the same thoughts as their fathers. See also a most interesting article by the Rev. J. T. Yokoi, in *the Far East* for April, 1897 (vol. ii. No. 4) p. 152. Copious extracts from Mr. Yokoi's article will be found in the section of this chapter devoted to "The Ethical Situation."

marked out in the constitutional history of England. This issue of the conflict between the Diet and the successive ministries is the almost inevitable result of the close intellectual relationship which Japan has come to assume with the English-speaking nations. Their institutions are of necessity better known than those of other countries and with this more intimate knowledge comes a decided tendency toward assimilation.

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### *The New Treaties.*

Hardly less important in its relation to the life of the nation has been the struggle to throw off the burden of extra-territoriality to which reference has been made by Dr. Ritter. Whatever justification there may have been for the one-sided arrangements of the old treaties during the early years of international intercourse, the annoyances growing out of them soon became well-nigh intolerable. They restricted the power of the government at many points hardly dreamed of by those responsible for them. The failure of several attempts at the revision of the treaties only served to increase the discontent of all classes. The news, therefore, that the new treaty with Great Britain had been signed July 16th, 1894, caused great rejoicing.\* The fact that Great Britain's commercial interests in Japan were far greater than those of other treaty powers doubtless led the Japanese authorities to give the precedence to this

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\* For the text of this treaty see "The Japan Weekly Mail," for September 1st, 1894, p. 265. Ratifications were exchanged in Tokyo, August 25th, of the same year.

treaty, and its successful negotiation was universally regarded as the death warrant of extra-territoriality.

Under this treaty Japan will secure her complete judicial autonomy in July 1899, and her tariff autonomy twelve years later. It is, however, incumbent upon Japan to serve a notice upon Great Britain of her intention to avail herself of the provisions of the treaty not less than twelve months before they are to be made effective. British subjects on their side gain the right of travel and of residence in any part of the Empire. Similar treaties have since been signed by all the more prominent powers. In connection with these treaties though not technically a part of them, provision has already been made for twelve months' passports which enable the holder to travel at will throughout the Empire. There are no troublesome conditions upon the right of travel thus conferred and hence an important increase of liberty has been gained by the missionaries.

More than all the direct benefit, however, we must emphasize the removal of a constant source of irritation, the ground of repeated charges against the good name of the Christian powers.

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### *The War with China.*

For many years, both the government and people of Japan had looked with much impatience upon the unhealthful influence of China in the Korean peninsula. They felt that the frequent governmental changes, attended as they were with great civil disorder and

even barbarity, constituted a source of danger to the peace of Japan herself. An effort was made to secure the coöperation of China in an endeavor to guide the weak kingdom along a more even path. China, however, was unwilling to acknowledge the independence of Korea, regarding her as a dependency of her own. This claim on the part of China led to hostilities between the two chief powers of the Orient. The existence of a state of war was notified to the foreign representatives in Tōkyō, August 1st, 1894. The treaty of peace was signed at Shimonoseki, April 20th, 1895.

As a result of the war, Japan took possession of the Liautung Peninsula with the intention of making it an integral part of the Japanese Empire. A joint remonstrance on the part of Russia, France, and Germany led to the retrocession of the conquered territory. Formosa, which the Japanese forces had also occupied has been retained and the statesmen of Japan are now busy with the perplexing problems which the new territory with its varied population presents. This war marked a new era in the history of Japan. The carefulness of her plans which led to almost uninterrupted success in her military operations, and not less her constant effort to maintain among her soldiers the high ideals of the Red Cross Society, won for her government well-deserved praise. It is true, certain incidents of the war called forth severe criticism, the justice of which many friends refuse to acknowledge, but whatever judgment the unprejudiced historian of later times may pronounce upon these incidents, it will hardly detract from the volume of this high praise. The issue of the war made it very clear that a new

power had arisen, which if not yet accorded a position in the first class, must be rated very high in the second—a power which must be reckoned with in any plans for the Far East.

As regards Japan herself, the war was a momentous event. It gave a new impetus to almost every department of secular life. It was natural, in view of the large indemnity secured from China, that the army and navy should be pushed forward as rapidly as possible in order that she might claim to be the dominant power in eastern Asia. This undue emphasis is much to be regretted, because it can hardly fail to stimulate the military spirit to a degree not merely harmful to Japan, but also to the world. Still it cannot be denied that the extraordinary development of the national consciousness which is directly traceable to the experiences of the past three years has been on the whole healthful. Some of its manifestations have been unhappy and some of the claims put forth have been extravagant, but there has been abundant evidence of vigorous life which we may well trust to assert itself against the more or less morbid features incident to the excitements of these stirring times.

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## 2. MATERIAL PROSPERITY.

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The years since the war have been marked by material prosperity such as Japan had never seen before. How much of this is due to the indemnity, which made it possible for the Government to incur very large

expenditures in behalf of the army and navy; how much to the extraordinary decline in the price of silver, the first effect of which, certainly, was to give to Japan in common with all other silver countries a great advantage as regards their exports to Europe and America; and how much to the life born of the new sense of power, it is hard to say. Probably all these causes have contributed, but in the view of the writer the last named must be accorded the greatest share.

While it is far from the purpose of this chapter to give an exposition of the industrial and commercial affairs of Japan, it is essential to the main object of the narrative to note the fact of this prosperity\* and to

\* The following tables borrowed from *The Far East* for November 1896, pp. 22 and 25 will be of interest. They do not of course cover the whole ground but they will illustrate the growth of Japanese trade and industry.

*Industrial Stock Companies.*

Years.	Number of companies.	Capital invested.
1894.....	508	Yen. 62,154,055
1895.....	605	89,388,956
September 1896.....	930	164,428,618

*Commercial Stock Companies.*

Years.	Number of companies.	Money invested.
December 1894.....	631	Yen. 55,733,547
December 1895.....	702	65,294,100
September 1896.....	895	110,062,010

emphasize its engrossing character; for it has affected most profoundly the life of the churches.

*Table of Exports and Imports during the five years  
1891—95.*

Years.	Domestic merchants.	Foreign merchants.	Total.	Percentage Domestic.
Exports.				
1891.....	8,770,765	69,144,862	77,915,627	11.3
1892.....	11,395,210	77,643,924	89,339,134	12.8
1893.....	13,654,985	74,485,809	88,140,794	15.5
1894.....	20,450,979	90,846,710	111,297,000	18.4
1895.....	26,328,816	107,188,169	133,516,985	19.7
Imports.				
1891.....	15,234,465	47,695,803	62,927,268	24.2
1892.....	15,062,331	56,263,748	71,326,079	21.1
1893.....	17,353,979	70,903,193	88,257,172	16.7
1894.....	35,145,501	82,337,454	117,481,955	29.9
1895.....	40,829,072	88,431,504	129,260,578	30.5

N. B. Among the imports by domestic merchants are included those for official use.

The following figures from the Japan Times of April 17th show the growth of the cotton spinning industry since 1887. They refer to the companies belonging to the Japan Spinning Association which includes nearly all engaged in this industry.

Years.	Companies.	Spindles.
1887 ... ..	19	69,271
1888 ... ..	20	99,356
1889 ... ..	20	181,982
1890 ... ..	30	277,895
1891 ... ..	36	353,980
1892 ... ..	39	385,314
1893 ... ..	40	381,781
1894 ... ..	45	530,074
1895 ... ..	47	580,945
1896 ... ..	68	830,953

There are said to be 339,580 spindles now under construction. These with the addition of those belonging to outside companies will make a grand total of 1,300,000 spindles. The amount of cotton consumed during 1896 was 207,378,251 pounds.

## 3. EDUCATION.

The work of the Department of Education has been pushed forward with great vigor. The growth of the system can hardly be better indicated than by the following extract from *The Far East*\* which makes use of the official statistics.

In regard to the results [of the educational system] it will be observed that when the Code of Education was first carried out in 1873, the number of children of school age receiving instruction was only 1,180,000, which had increased to 2,210,000 when the code of 1879 was issued. In 1885, the number had increased to 3,180,000. An attendance of 3,630,000 was reported in 1891, while in 1894 the large total of 4,518,137 was reached, that is, nearly four times the number originally enrolled. It is interesting to know that the grand total of our school population was 7,320,191 at the end of 1894.

Now let us step further. We have so far paid our attention chiefly to general education. This will be a proper place for us to observe the development of the higher courses of study. We have now one university, six higher schools, fourteen higher female schools, sixty-three normal schools and 1,352 miscellaneous schools, with 89,400 students, 4,940 native and 250 foreign professors and instructors, not to speak of military and naval institutions.

According to the above statistics, it will be noticed that 2,802,054, that is, 38 per cent.† of the children of school age failed to attend school. It is said that

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The railway mileage of Japan on the 31st of March, 1895, according to the Report of the Japanese Railway Bureau, as quoted by the Japan Weekly Mail (April 10th, 1897 p. 360) was 2,102 miles involving a paid up capital of Yen, 14,530,528. This Report appears to be the latest available, but a considerable increase has been made during the last fifteen months. The Japan Times of April 15th, 1897, states that 5,000 miles are now under construction. At the same time Japanese steamers are running regularly to China, Australia, the United States (Seattle), and Europe.

\* See the issue of November 20th, 1896, p. 5.

† According to the Japan Times of March 26th, 1897, the percentage for 1895 was 38.76. This increased percentage is said to be owing to greater strictness in the definition of the term "attending school."

only about 50 per cent. reach the standard fixed for the graduates of the common schools, while about 16 per cent. are illiterates. In any comparison with Western countries, it must be borne in mind that the so-called ability to read does not mean as much where an ideographic system of writing prevails, as in other lands—it does not necessarily unlock the treasures of literature or even make the simplest daily paper intelligible.

This allowance must be made, but even then it will be admitted that the progress has been most gratifying. While official statistics are not at hand with regard to the last two years, it is well known that within that period the number of secondary schools has been very greatly increased. Certain prefectures which previously supported only one secondary school now have two or even three. The Diet at its last session, furthermore, made arrangements for several language schools, apparently with special reference to the promotion of commercial intercourse with foreigners.\*

\* The following extracts from an editorial in the *Japan Times* of March 26th, 1897, furnish valuable information with regard to the higher schools.

“There is one normal school in every city and prefecture. The attendance at these institutions has gradually increased, as shown by the following table :—

Years.	Male Students.				Female Students.				Totals.			
1891...	...	...	...	4,358	...	...	...	838	...	...	...	5,196
1892...	...	...	...	4,468	...	...	...	889	...	...	...	5,357
1893...	...	...	...	4,917	...	...	...	802	...	...	...	5,719
1894...	...	...	...	5,025	...	...	...	779	...	...	...	5,804
1895...	...	...	...	5,398	...	...	...	720	...	...	...	6,118

“Besides these institutions, which are styled Ordinary Normal Schools, there is a Higher Normal School and a Higher Female Normal School, both located in Tōkyō. In both, the number of students had increased, especially so in the case of the Higher Normal School. In the latter school the number had

For many years it has been the settled policy of the Department of Education to discourage private schools, and accordingly it has been difficult for students from the mission schools to gain admittance to the higher government institutions. Recently, however, provision has been made for issuing special licenses to such private schools as maintain a stipulated standard of instruction. Students graduating from these licensed schools are henceforth to be entitled to essentially the same treatment accorded to those from government schools of similar grade. Many, indeed most, of the higher mission schools have availed themselves of these licenses. This course has called out severe criticism, on the ground that the influence of the private schools upon the educational system of the country has been

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increased from 75 in 1891 to 292 in 1895, while in the case of the Higher Female School, the increase was from 82 to 97 during the same period.

"The Ordinary Middle Schools numbered in all 96 in 1895, of which 16 were private institutions. The number of students was 36,672 altogether, while that of teachers was 1,314, an increase over the preceding year of 8,341 and 221 respectively.

"Of the Higher Schools, which correspond to the German gymnasiums and occupy an intermediate position between the University and the Middle Schools, there are five in the country, situated in Tōkyō, Sendai, Kanazawa, Kyōto, and Kumamoto. The figures for the professors and students in these institutions in 1895, were 275 and 4,289 respectively. These schools are under the direct control of the Department of Education and are maintained at national expense. The numbers of the teaching staff remained nearly stationary during the five years ending 1895, but a slight decrease is noticed in the number of students for 1895 as compared with the preceding year.

"There is also a Higher School for Girls in Tōkyō, likewise under the direct control of the Education Department. This school seems to be in a promising condition; its students have steadily increased, the figures for the five years ending 1895 being—149 in 1891, 163 in 1892, 286 in 1893, 288 in 1894, and 322 in 1895. Besides this Government School, there were in 1895 eight public and six private institutions of the same kind, with 1,924 and 651 students respectively.

markedly diminished. It is asserted, and the writer thinks with some reason, that while special studies could not be carried so far in any of the private schools as in the Imperial University, the students gained in them a broader culture and a better preparation for the ordinary walks of life. This is believed to have been eminently true of several of the Christian private schools, but this advantage bids fair to be lost under the new system which threatens to force them into the same danger of too early and too exclusive specialization which besets the higher government schools. This danger is one of much gravity and demands

“As to the Imperial University, it is in a flourishing condition, if the number of students is a fair index of prosperity, as shown by these figures:—

	Japanese Professors.	Foreign Professors.	Students.
University Hall ... ..			105
College of Jurisprudence ... ..	19	3	472
College of Medicine ... ..	28	2	178
College of Engineering ... ..	33	2	295
College of Literature ... ..	19	6	219
College of Science ... ..	17	1	102
College of Agriculture ... ..	27	2	249
Totals... ..	143	16	1,620

“The number of students for the four previous years was 1,304 in 1891, 1,308 in 1892, 1,387 in 1893, and 1,387 in 1894.

“Besides the University, there are four institutions under the Education Department where instruction of superior order is given in special branches, namely, the Sapporo Agricultural College, the Tōkyō Higher Commercial School, the Tōkyō Industrial School, and the Tōkyō Fine Art School. Apart from these schools, there were in the year under review 36 public and 8 private schools devoted to commercial and industrial subjects.

“The number of the special schools in which instruction is given in political, economical, literary, scientific, and medical subjects, was 47, of which 3 are public and 44 private establishments, with 592 teachers and 8,717 students in all.”

A second university is now being organized in Kyōto.

the careful attention of the friends of education in Japan.

What has been said above refers especially to the schools for boys and young men, but one might say much the same of those for young women. The higher education of young women, if not systematically discouraged, has found few advocates during recent years. Their department of life as wives and mothers has been marked out for them with great distinctness, and but little room has been found for general culture. The fear of westernization is the ostensible ground of the lessened interest in female education. The result of this change of sentiment is seen in the greatly reduced attendance at the mission schools. There have been a few well-known Japanese, however, who have sought to lead public opinion toward a juster view of the educational needs of the women of Japan and among these the Marquis Saionji, Minister of Education in the last Cabinet, deserves the foremost place. One important movement looking toward a University for Women is now receiving the attention of the moneyed men of Japan. It is under the lead of Mr. J. Naruse lately of the Baikwa Jō Gakkō of Osaka, who has received much encouragement, though success is not yet assured.

As a result of this educational activity, supported as it is by the mass of daily, weekly, and monthly periodicals, Western thought has been pressing into Japan like a flood. As illustrating this point the writer ventures to quote from an address which he delivered before the "Tōkyō Conference" December 6th, 1894.

"This literature is being widely disseminated, partly in its proper dress and partly by means of translations. A walk through the streets of Kanda in Tōkyō, where

the bookstalls are so numerous, will convince anyone of the great number of those who are busied with foreign books. On the editorial tables of the capital will be found the best English and American periodicals. One editor of my acquaintance subscribes for twenty such periodicals, including, the *Spectator*, the *Speaker*, the *Nineteenth Century*, the *Contemporary Review*, the *Forum*, the *Political Science Monthly*, the *Nation*, etc. In some measure his own subscribers get the benefit of his reading. The schools, too, are stimulating the circulation of this literature which embodies our sense of personality.

“It is claimed by some that this literature after all only touches the surface of Japanese society. This is a great mistake. Its influence is seen in the most unexpected quarters. Some time since I had occasion to pass from one of the Joshu valleys to another. My road lay over a rugged mountain path and as *jinrikisha* were not to be had, I arranged for a farmer's son to carry my luggage. As we walked along he told of his home life and how in his leisure hours he was reading the poetical books of the Old Testament. He had also read Tennyson's “*Enoch Arden*” and some of Longfellow's poems. My objective point was a village of a few hundred houses on the Mikuni Kaido some half a dozen miles from the summit of the pass. In these days there is little travel along that way and one might suppose that the influence of western thought would be scarcely felt. On my arrival I was invited by my host, a young man of twenty-three or four, to spend the night at some hot springs near-by, and in the evening he invited in one of the village schoolmasters who was a graduate of the Prefectural Normal School. Though

he could not talk English, he was, I found, a great reader of English books. He had read in English translations Guizot's "History of France" and also his "History of Civilization." He had read Carlyle's "Heroes and Hero Worship," one or more of his biographies, besides considerable of the writings of Lord Macaulay. In the same village was another school-master, a graduate of Mr. Fukuzawa's School, also a reading man. There were besides these, two graduates of the Doshisha, both of whom were men of intelligence and industrious readers of English books. I do not maintain that these students were in a position to gain all from their books that one of us might gain, but their minds were nevertheless busied with English thought. The children who came to them for instruction could not fail to catch, in some degree, their spirit. All school teachers in Japan may not be equal to this standard, but hundreds of men are going out from the normal schools with a similar taste for foreign literature and are disseminating through their scholars thoughts which are dominated by a radically different theory of God and of nature from any which prevailed in olden times, and the leaven of these thoughts is working in the minds of tens of thousands of children.

"The influence of foreign literature is strikingly illustrated by the development of the Japanese language. A new vocabulary has grown up. Japan finds her philological materials chiefly in a Chinese quarry, but she builds up her verbal structures to meet the needs of modern—cosmopolitan—thought. The rapid growth of this vocabulary is evidence of the firm hold these thoughts have already gained. Some of these new words are very interesting, for they indicate not merely

new ideas, but a new habit of mind. But more than the new words certain changes in the idiom deserve our attention. All students of Japanese grammar know how the genius of the old language rebels against the use of an inanimate thing as the subject of a transitive verb, either in the active or the passive voice. Under the pressure of foreign literature, however, the stiff rules of the old speech have had to yield. In modern writing the usage as regards these points conforms very nearly to the English standard. Gradually this spirit of grammatical independence is finding its way into the colloquial. How often of late have we heard the boys cry out, *Ryōjunkō ga senryō serareta* (Port Arthur has been taken)! A Japanese of thirty years ago would hardly have so used the passive voice. To do so involves a breach of two important rules of the old grammar, but the new wine has burst the old bottles."

The importance of this educational movement in its relations to the missionary work is so great that no apology is needed for introducing so much of detail. While it may not be directly tributary to the cause of Christianity—indeed many of the leaders in this movement appear to regard it as certain to restrict and eventually to overcome the influence of Christianity—yet it can mean nothing less than an ever increasing intellectual sympathy with the nations of the West, and this in turn means that the attitude of the Japanese people to Christianity must approximate more and more to that of the peoples of the West. Hence whatever the more immediate results, we can but rejoice in this educational progress.

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4. SHINTOISM AND BUDDHISM.\*

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The old religions of Japan, Shintoism and Buddhism, while preserving the form of life, cannot maintain themselves against the current of modern thought. Various attempts have been made to ally the Buddhism of Japan with the pantheism of Schopenhauer and Hartmann, but such an alliance does not and cannot interest the great mass of Buddhist believers. Complaints are made on every hand of the ignorance and immorality of the priesthood. Efforts at reform accomplish something, it is true, but the great reforming influence is that which goes forth from the Christian community, which, small though it be, has the ear of the public. The hold of the priesthood is relaxing, in spite of a few new and gorgeous temples, which might seem to indicate vigor and strength, and of their best efforts to adjust themselves to the new life about them. An attempt has been made to avail themselves of the late nationalistic reaction to join forces with Shintoism against Christianity, but it is plainly artificial and cannot long be maintained. The two sets of men who are thus brought together have little in common but their dread of the advancing Christianity.

The Shinto scholars, however, have gained a more legitimate advantage from the increasing influence of the Imperial House; but they, certainly the most thoughtful of them, feel that a new interpretation must be given to the doctrines of their faith, and they are

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\* In preparing this and the following sections, large use is made of an article by the writer which appeared in *The Outlook* for January 25th, 1896.

beginning to proclaim them in terms of monotheism. Perhaps in part as a reaction from this rationalizing movement, many irregular Shinto sects are springing up, with which are associated phenomena akin to those which lie at the root of the so-called Christian Science. In one of the most important of these, the *Tenrikyo*, that is, the Teaching of the Heavenly Principles, which claims nearly two million adherents, there seems to be a marked tendency toward monotheism. It is chiefly noticeable because it illustrates how, under the influence of the common schools and the public press, even the ebullitions of superstition are restrained and made amenable to the general drift of public sentiment. At first anti-rationalistic, these new sects are compelled to rationalize, and will ere long lose their distinctive character and make way for a new and better movement. They mean, it would seem, the disintegration of the old religions; and the Buddhist priests, who are seriously alarmed, apparently so understand them.

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## 5. THE ETHICAL SITUATION.

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During the early part of the period under review, under the influence of the overwrought patriotism, there was much both said and written about Japanese morality, it being assumed that morality is a national matter. A sufficient foundation for this morality was found, so its advocates claimed, in the virtues of filial piety and loyalty. Even more strenuous efforts than in former years were made to show that the Christians by the very fact of their faith were both unfilial and disloyal.

Teachers in government schools were forced to resign their positions because of their unwillingness to bow before the portrait of the Emperor. In itself considered, there is no more objection to bowing before the Emperor's portrait than in kneeling before the portrait of George the Second, as Thackeray tells us his Hanoverian subjects were accustomed to do. There was, however, practically this difference, that the common people considered the salutation demanded, divine worship, and few if any were found willing to say publicly that it was not. Hence it was felt by some that the required obeisance placed them in a false position. This difficulty was of short duration, for a semi-authoritative explanation has removed all occasion for misunderstanding.

An imperial rescript\* which appeared in 1890 was laid hold of by the reactionists and its sanction was claimed for their most extreme doctrines, but calmer writers assert for it a most praiseworthy catholicity. The Rev. J. T. Yokoi says :†—

\* *The Far East*, April 1897, p. 15.

† The authorized English translation is given below. It is taken from "A Guide to English Translation" by Inoue Jukichi, published by the Kokumin Eigaku Kwai (The National English Learning Society).

#### IMPERIAL EDICT ON EDUCATION.

Our Ancestors founded the State on a vast basis while their virtues were deeply implanted; and our subjects, by their unanimity in their great loyalty and filial affection, have in all ages shown them in perfection. Such is the essential beauty of Our national polity, and such too is the true spring of Our educational system. You, Our beloved subjects, be filial to your parents, affectionate to your brothers, be loving husbands and wives, and truthful to your friends. Conduct yourselves with modesty, and be benevolent to all. Develop your intellectual faculties and perfect your moral powers by gaining knowledge and by acquiring a profession. Further, promote the public

“The document remains to this day the earnest of the Emperor’s fatherly counsel to his loyal subjects on the essentials of sound morality. Characteristically the rescript contains at its close a sentence which must be a perpetual stumbling-block to all reactionary interpreters. ‘These unerring principles,’ so stands the statement, ‘run through all past and present time, and belong alike to all peoples.’ ”

He further says, referring to this theory of a Japanese morality :—

“The illustrations and examples of moral principles must be drawn from Japanese sources. Japanese history has been ransacked for biographical anecdotes illustrative of the virtues of loyalty and filial piety. And what was the result? Numbers of text books appeared, filled with stories of men and women who at times of great emergencies sacrificed their lives in devotion to the service of their sovereigns or parents. So much insistence was laid on the unusual and heroic

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interests and advance the public affairs ; ever respect the national constitution and obey the laws of the country ; and in case of emergency, courageously sacrifice yourselves to the public good. Thus offer every support to Our Imperial dynasty which shall be as lasting as the universe. You will then not only be Our most loyal subjects, but will be enabled to exhibit the noble character of your ancestors.

Such are the testaments left us by Our Ancestors, which must be observed alike by their descendants and subjects. These precepts are perfect throughout all ages and of universal application. It is Our desire to bear them in Our heart in common with you, Our subjects, to the end that we may constantly possess these virtues.

Given this the 30th October, the 23rd year of Meiji.

[His Imperial Majesty’s Sign-Manual.]

[Privy Seal.]

Mr. Yokoi, it will be noticed follows a different version, though the thought is the same.

sides of these virtues, that it must have appeared to young minds that only on such unusual and critical occasions could these virtues be practiced, while the quiet peaceful performance of daily duties, small and unheroic but so necessary for the highest social welfare, seemed to fall into comparative neglect."

This reactionary movement has by no means spent its force. Indeed attempts are being made to revive Shintoism with a view to securing in it the necessary sanctions for a national morality. However, strong and earnest protests have appeared which are clearly meeting a response from the really intelligent men of Japan. In the early summer of 1895 there were published two remarkable addresses by prominent public men. The first was that of Professor Iyenaga, then of the Keio Gijiku, Mr. Fukuzawa's famous university, but now a professor in the Higher Commercial School of Tōkyō. He took as his text the attempted assassination of Li Hung Chang, and set forth in a masterly manner the need of a new basis for the ethical instruction of the young men of Japan. He maintained that such acts could not be considered as mere sporadic cases of crime, but that they were the natural result of the Confucian system, and proved its incompatibility with the facts of modern life. It is essentially a feudalistic system, and does not contemplate the needs of the more complicated conditions of modern society. The other address was by the then Minister of Education, the Marquis Sai-onji. In almost identical terms the Marquis expressed his conviction, and indicated that the policy of his department would be in favor of a broader and more cosmopolitan view of social obligations. These two men do not speak for themselves alone; their speeches mark

an epoch in the ethical history of Japan. They assert, in effect, that Japan's ethical needs are the same as those of the West.

In the same article already quoted, Mr. Yokoi says :—

“What the revived Shintoism, or New-Shintoism, is, I am at a loss to say, I wait for the appearance of their promised manifesto, which I hear is now under contemplation. The attempt is said to be “to codify the old Japanese spirituality” as expressed in terms of loyalty and filial obedience. Certainly when the manifesto appears, it will be an interesting subject for criticism and speculation. I can not but think, however, that this present attempt to revive Shintoism and make it a motive moral power, will be the last desperate attempt in the course of this reactionary movement. \* \*

“The very prominence into which the Japanese virtues of loyalty and filial piety have suddenly been raised, largely as a result of the late war, seems to reveal their essential shortcomings. These Japanese who are so virtuous when dealing with their sovereign or parents, have not proved, if the constant reports that came to us are to be trusted, to be equally virtuous in their dealings with peoples of other nationalities, or with reference to their own personal conduct. \* \* \* Truthfulness, gentleness, temperance, thrift, honesty, as well as the great idea of human brotherhood, which leads us to pursue, in personal and private relations, the same course of conduct to foreigners as to our own nationals—are not these strikingly missing in the “old Japanese spirituality,” so highly thought of by some?”

It will not, of course, be understood that Mr. Yokoi is lacking in appreciation of the old virtues and their place in the life of the nation. His purpose is simply

to emphasize the incompleteness of the old system of which these virtues are the core, and this he does so impressively as to compel the belief that he stands as the representative of an already crystalizing public sentiment. He adds in conclusion :\*—

“ It seems to me to be the sacred task of the leaders of thought to-day to supply some adequate philosophy which shall not only furnish a basis for the old distinctive “spirituality,” but be comprehensive enough to include and present in due proportions the new ideas which are needed to make up the defects in the old system. In this philosophy, individualism, I am profoundly convinced, will have to occupy the central position. The worth and dignity of man as man, of each individual as a human being, and in one sense equal with all others, such in fact will be the corner stone of the new edifice of ethics. The Imperial house is supreme and sacred, because it embodies the interests and aspirations of the whole nation. The state is great and sacred because it is only in and through a state, that the individual can realize his greatest personal consciousness and satisfy the need of his social and political nature. Once the new ideas of human brotherhood and civil liberty have entered into Japan, it cannot but be that they will have their full course, in transforming through their effective working the whole fabric of our social and intellectual life.

Our legal, industrial, military and political systems are already constructed on the basis of the theory of personal right and duties, and our ethical conceptions must as a matter of course be transformed so as to har-

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\* The Far East, April, 1897, p. 154.

monize with the new order of society. New bottles are necessary for new wine. Nay, the new social and political machinery we have introduced is not workable with the prevailing ideas of the "old Japanese spirituality." Let the inspiration come from the world-wide field of humanity, and under such an inspiration let the particular national form of ethical structure be conceived and developed. As these isles so unique in beauty do not form part of a small Japan Sea so called, but have stood and shall stand for generations and generations in the midst of the great world-wide ocean, so let Japan's new ethical structure stand not in a small artificial sea of "old Japanese spirituality," but in the midst of the great ocean of humanity, being always in touch with the mighty currents of the progressive ideas of the world. \* \* \* "

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From the various statements contained in the foregoing sections the reader will, it is believed, have gained a conception of the more important of the many forces which have made themselves felt in Japanese society during the past seven years. Whatever may be their ultimate fruit, the immediate effect of most, if not all, of the forces named has been unfriendly to the progress of organized Christianity. The term unfriendly must not be understood to imply on the part of the people at large any purposeful hostility to the churches or their work. On the contrary there has been little that could be called persecution, and the Christians have been accorded, as will be shown in a subsequent section, a position in society and in the state quite out of proportion to their numbers. If a broad view of the situation

be taken, it may be characterized by the single word *preoccupation*. The profoundly significant national and international questions, which have been before the nation together with the hopes and cares attendant upon great material prosperity, have so absorbed the attention of the people that little room has been left for the examination of the claims of Christianity. It is not denied that in the interest of a morbid patriotism there have been bitter attacks against Christianity which have exerted considerable influence with many. It is with no thought of minimizing these attacks—this active hostility—that this statement is made, but it is simply to emphasize what after all has been the most serious obstacle to the work.

Perhaps no better illustration can be given of the degree to which the minds of many have been agitated by their high hopes for their country than the statement of a Japanese of mature years and wide reading who was visiting a foreign university. He wrote back to his countrymen that, in his judgment, the countries of the West had exhausted their power of advancement, they had reached the culmination of their civilization, and if left to themselves, their future must be one of decay, or of intellectual stagnation like that of China. He entertained, however, the hope, he went on to say, that the new life which was coming through the increasing intimacy with Japan might give a new impetus to society and so avert the impending doom.

Among the more intellectual classes, such visions of the great part Japan is to play in the world's life have led to a depreciation of what she has already received and of what other nations have to give. Among others, however, the new opportunities for amassing wealth or

improving their social position have too often led to an Epicurean view of life and an impatience under the restraints which religion imposes. The churches have suffered sadly from this cause and many men, who a few years ago though not members of churches, gladly accepted the leadership of the Christians and warmly supported them in their efforts for the improvement of society, have drifted away.

This preoccupation has been the more difficult to overcome because of the prevailing philosophy. A recent writer has said that "Spencerism may almost be named the Gospel of the modern Japanese intellect." This statement is hardly too strong. The effect of modern scientific inquiry as conducted in Japan seems to be generally, if not always, agnosticism.\*

This very positive assertion of Agnosticism on the part of men of high standing as scholars and educationists has to a certain extent damped the enthusiasm of many of the pastors and evangelists. They retain

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\* Perhaps no better illustration of this tendency can be offered than certain extracts from the writings of Prof. Motora of the Imperial University, as they are reproduced in the "Japan Weekly Mail" of Oct. 3rd, 1896, p. 367. Prof. Motora was formerly a Christian. He says:—"Although religious believers are anxious to derive comfort from the supposed fact of the existence of a world of spirits, that are unattached to matter, I have never been able to conceive of any such existence. All we know and all we need to know is, that we are descended from a long line of ancestors, and that we shall be succeeded by generations of men and women like ourselves, and thus the continuity of the race, on which progress so largely depends, is never broken." "It was assumed then [in the early ages of the world] that the whole world was subject to one comprehensive principle and that all things worked together to attain a definite object, whereas to whatever quarter one turns, the battle of nature's forces, the collision of one power with another, is seen to be incessant, and there is no sign of any such subservience of forces to one purpose as religious teachers allege to exist."

their faith, but they are more or less diffident with regard to their power of defense. This diffidence has checked in no small degree the progress of the churches.



## THE WORK OF THE MISSIONS.

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### I. THE DIFFERENT GROUPS.

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During the period under review the following Missionary Societies have entered the field, namely :—The International Missionary Alliance, and the Scandinavian Japan Alliance, in 1891, the Evangelical Lutheran Mission, U. S. A. in 1892, the Hephzibah Faith Mission in 1894, the Salvation Army in 1895, and the United Brethren in Christ in 1896. In addition to these, two branches of the so-called Plymouth Brethren have been engaged in work in Japan during the whole of this period. The limits assigned to this Chapter will prevent special reference to the work of all these different societies. Their statistics will be found in the tables of the Appendix. They have shared the trials and successes of the larger and older missions, and it is no lack of appreciation of the contribution which they are making to the common cause which leads to this cursory mention. The general characteristics of the work and the degree of success attained will be set forth in the statements which have been kindly furnished by representatives of the principal groups into which Dr. Ritter has divided the forces of the earlier periods. In view of the fact that the writer of this

chapter, himself a missionary, cannot claim the same freedom from prejudice or the advantage of perspective which Dr. Ritter enjoyed, it has seemed better to seek an inside view of the work of each group. In the present review the order adopted in the body of this history will be followed.

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#### I. THE CONGREGATIONALISTS.

This group consisted in 1890 of the Mission of the American Board and the Berkeley Temple Mission. The latter, however, was merged in the American Board's Mission in 1893. The sphere of activity of the Congregationalists has been enlarged by the addition to the list of places where missionaries reside, of Miyazaki, in Hyuga at the southern extremity of Kyūshū; Matsuyama in Iyo, on the northern coast of Shikoku; Tsuyama, a little north of Okayama; and Sapporo in the Hokkaido. The missionaries have, on the other hand been withdrawn from Tsu in the province of Ise, and from Nagaoka, some forty miles south of Niigata. The work in both cities has, however, been continued.

The work has suffered from the causes set forth in the preceding sections—more perhaps in some respects than other missions. This has been due in part to the fact that, in proportion to the number of Christians, the number of foreign workers has been smaller than in the case of many, or perhaps even most, other missions, and this has rendered the direct personal influence of the missionaries less than was desirable. This, however, though a more or less important reason is not to be over-emphasized. The large number of men of

relatively high education, among the Congregationalists and the fact that several persons of great influence had espoused views at variance with those hitherto taught by the missionaries and accepted by the churches were more decisive factors. Not far from 130 young men connected directly or indirectly with the Kumi-ai Churches have studied abroad—some in the United States, others in England and Germany. This advanced education rendered these young men especially sensitive to the temptations of the age. The writer does not admit that this high education was on the whole a disadvantage. The contest to which it leads is one that must be fought and from which the church has no right to shrink, however much of personal loss may be involved.

Another fact has accentuated the movement, namely, the sense of strength which has grown out of the large number of self-supporting churches. This spirit of independence is not to be disparaged. No true missionary wishes to keep the Christians in leading strings, even though independence and self-support should, as they unquestionably do, intensify the various dangers to faith which characterize the age. These dangers must be met and overcome.

The great events of this period, so far as the Congregationalists are concerned, have been the movement by the Kumi-ai Churches in favor of independence and the breaking up of the relation which the American Board had from the first sustained to the Dōshisha. Both these events were closely connected and both were largely the fruit of the ultra-patriotism which has been so strikingly manifest in all departments of Japanese life, but the immediate occasion was in both cases the

desire for a wider toleration in matters of religious faith, than, it was alleged, the American Board's Mission was willing to concede. It must not be supposed, however, that the Missionaries have at any time sought to control the Kumi-ai Churches. They have always recognized their right to determine their own policy and to use their own funds in their own way. The missionaries have simply stated that the funds of the American Board could not be used for the propagation of principles subversive of those which the Board was founded to maintain and to preach. The spirit of the Mission is indicated in the following extract from "A Letter to the Kumi-ai Churches" prepared by a committee of the Mission in anticipation of the twenty fifth anniversary of the commencement of its work. The particular section of the letter from which this extract is taken counsels an early step toward complete independence, as regards the general work of the churches. It was dated September 1st, 1894.

"While we believe firmly in freedom of thought and have had no wish to place artificial barriers in the way of your students, or scholars, as they seek to learn the will of God, revealed in the Scriptures and in their own experience, yet we know that sometimes the conditions which we have felt obliged, explicitly or implicitly, to place upon our offers of aid have seemed to some of you irksome and in some degree, at least, injurious to the life and influence of the churches. Is it not better under such circumstances, that the general work which represents to your people the life and thought of the whole body of Kumi-ai Christians should be so conducted that the desire for financial aid could not appear to any in your churches, or outside of them, to be hindering, or distorting, the growth of your intellectual and spiritual life ?

We do not make this suggestion because of any lack of confidence in the truth which we have taught ; but because we believe that your religious life will develop in a more healthy manner if every appearance of outside pressure be removed. We have profound faith in the teaching we have sought to unfold, but we desire to see it accepted not because it is ours, not because it is associated with a system which we represent, nor because of any other

adventitious reasons, but rather because it is in harmony with your own study of the Scriptures and with your own mature experience. Freed from the appearance of an extraneous support, we are confident that, while the essential doctrines of Christianity will remain, the form of expression will the sooner be brought into conformity with your own habits of thought and thus be more speedily recognized by your countrymen as the power of God unto salvation to every one that believeth."

At the next annual meeting of the Kumi-ai Churches, in the spring of 1895, it was decided that the Kumi-ai Churches should conduct their general work solely with the contributions of the churches together with such other funds as might be unconditionally placed in their hands. This decision was communicated to the mission in the following terms :\*—

"Our Kumi-ai Churches consist of more than seventy congregations, of which thirty-nine are self-supporting, so that we have become one of the strongest denominations in Japan. There are no doubt many reasons for this prosperity ; but how could we have attained it without your help? It is due in an especial degree to the encouragement which you have given to the spirit of self-support.

"We have not always been able to agree with your opinions, and, moreover since our customs and ways of thinking are often different from yours, we cannot be sure that we have not at times wounded your feelings ; but we thank God that we have been co-workers with you for the evangelization of this country, during so many years.

"Our Missionary Society, at its recent annual meeting, decided by a unanimous vote, to become independent and to decline henceforth the usual annual contribution from the American Board. This action was taken because of the conviction that, whether we regard the future evangelization of this country, or the duty and honor of the Japanese churches, it is best that the Missionary Society should be independent both in name and in fact. This is simply a new step toward the ideal which we have had from the beginning.

"While we thank God for his blessing upon our land and churches, we feel most deeply our solemn responsibility for the future ; but we hope by

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\* This is an extract from an official letter from the Kumi-ai Churches written in reply to the communication from the Mission already quoted. It was signed by the Rev. Tasuku Harada, Moderator of the General Conference, and was dated June 12th, 1895.

increased diligence to merit the blessing of God and to make sure that your endeavors in the past are not rendered useless.

"Since there are many points in regard to which we feel our insufficiency, we believe we shall still need much of your sympathy and friendship."

In the endeavor to carry out this resolution, the work of the Japanese Missionary Society was somewhat curtailed, but on the whole the plan has been successful, and has led to increased contributions.

In the case of the Dōshisha, aid had been given by the American Board from the beginning. All its land had been purchased and all its buildings erected at the expense of the Board, or by those who aided the institution because of their interest in the Board and their desire to forward its work. The Board had further given the services of several teachers, besides a considerable subsidy every year from the first. An endowment of \$75,000, gold for a school of science had also been given by Mr. J. N. Harris of New London, Conn., one of the corporate members of the American Board. Smaller sums had been given by other friends in America. Japanese friends of Dr. Neesima had given also between *Yen* 40,000, and *Yen* 50,000, to found a department of jurisprudence.

The Board had always recognized the full responsibility of the Japanese Trustees, but had given its support with the understanding that three of the missionaries should sit with the Trustees as their advisers. This arrangement came in time to seem a restriction upon the liberty of the Trustees, and an intimation was made of their purpose to cease to recognize these representatives of the Board and to appoint certain honorary trustees from among the missionaries. At the same time, it became evident

that it was the settled policy of the Trustees while maintaining the Christian name to allow in the public addresses what seemed to their foreign associates attacks upon the very fundamentals of the Christian faith. It was even asserted by one of the instructors that to worship the Deity as an objectively existent Being was idolatry and that the work of the missionaries was merely the substitution of one superstition for another.

The missionaries felt bound to protest against such language in a school founded by and subsidized by a Missionary Society. No attention, however, was paid to this protest. In the autumn of 1895 a deputation from the Prudential Committee of the American Board visited Japan and had several conferences with the Trustees; but the Trustees were unwilling to define the attitude of the institution toward Christianity, beyond saying that it was the purpose of its faculty to cultivate in the students a Christian spirit. They further stated that to attempt to define their attitude would give to the Dōshisha a sectarian character which they felt bound to avoid; that there must be in the faculty the widest toleration of religious opinion; and that it was upon this understanding that they had accepted and had hitherto administered their trust.

A few weeks later the Trustees gave notice that all aid from the Board, or from other sources excepting such as might be given unconditionally, would be declined after the close of 1896. At the Annual Meeting of the Mission in 1896, after a careful consideration of the question it was decided to recommend the missionary teachers to resign their positions in the school. It was thought that since the connection must cease at

the close of the calendar year it was better both for the Dōshisha and the Mission that the separation should take place at the end rather than in the middle of the school year, but that apart from this conviction, it did not seem wise that they should continue in an institution where their most cherished beliefs were publicly assailed. The subsidy was, however, continued to the end of 1896.

This separation from the Dōshisha has been a source of great sorrow to all, but the way has not yet opened for a renewal of coöperation. Pres. Kozaki resigned in April, and the Rev. I. T. Yokoi has been appointed as his successor. Prof. Ukita has also resigned.

This change in the relations of the Mission to the Dōshisha also led to the separation of the missionaries from the Dōshisha Girls' School, the School for Nurses and the hospital, but aid is still given to the Girls' Schools at Matsuyama, in Iyo ; at Tottori, on the West coast ; and at Maebashi in Jōshū ; also to kindergartens in Kōbe and several other cities. The Kōbe Girls' School has raised the grade of instruction and now offers to young women courses of study measurably, like those pursued in the colleges of the United States, but the number prepared to take these advanced studies is small. It is now called the Kōbe Gakuin, or Kōbe College.

The medical work of Dr. Berry at Kyōto in connection with the Nurses' School and Hospital was eminently successful until his return to America in 1893. Dr. Taylor's success in Osaka was not less marked—indeed the record of his important surgical cases is most gratifying, both as regards the number treated and the happy results of the treatment.

Experiments have been made also in various forms of social effort, by the Kumi-ai Christians, sometimes independently, and sometimes in coöperation with the missionaries.

As the period closes, especial attention is being given to evangelistic work and the missionaries set free by their withdrawal from the Dōshisha, have made extensive tours. In general, they report an increase of interest, but unfortunately, the force of pastors and evangelists has from various causes become very much reduced and several of the Churches have suffered sadly on this account. In the larger centres, however, there is manifest a warmer religious feeling and there is much ground for encouragement and hope.

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## II. THE PRESBYTERIAN GROUP.\*

The promise of progress which brightened the future of missionary work in Japan in 1889 has not been fulfilled; but the extent and nature of the failure are often not fully realized. This may be illustrated by the following fact, as one among many, that in The Church of Christ in Japan the increase in membership of from 600 to 9000 in the preceding eleven years has fallen to one of about 1800 for the succeeding seven, almost exactly the figure for the single year 1888. Even allowing for the more careful purging of church rolls that has taken place during this latter period, the contrast presented is painfully striking. Other figures

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\* This section relating to the Presbyterian Missions has been kindly prepared by the Rev. T. M. Mac Nair of the American Presbyterian Mission, (North), Tōkyō.

tend only to confirm the general accuracy of these as indicating what is the present condition of the church. Contributions for all purposes are about what they were in 1889. The number of churches has increased from 61 to 71; but nine of these were already established, joining The Church of Christ in Japan when the Cumberland Presbyterian Mission, by which they had been organized, was added to the Council in the autumn of 1889; and some others have either been disbanded or have diminished in membership to such an extent as to be now as little worthy to be called churches as are the companies of believers that are not yet sufficiently large to justify church organization. The record is therefore not one of actual increase. As for the ratio of average church attendance to enrolled membership, this is less than half what it was seven years ago. Of ordained ministers there are 49 instead of 36; though of licentiates the increase is from 41 to 129. The figures for mission schools are even less encouraging; for there has been increase only in those of the lowest grade—from 800 to 950 pupils: whereas in schools for young men and young women the totals have fallen from 350 and 850 respectively to 280 and 625. There are still as in 1889 about 60 Theological students; but of women in training for Bible work there are but 140 as compared with a former 160.

With regard to the missionary force composed of the six bodies, still, as in 1889, constituting what is called the Council of United Missions, together with a seventh, the Cumberland Presbyterian, there are now 150 members in place of 121, of whom 50 are men and 54 single women, six and twelve respectively more than in 1889. The largest increase has been in the mission of the

Southern Presbyterian Church (U. S. A.), of from 10 to 26, and the largest decrease in that of the Presbyterian Church (North), of from 64 to 55. The Cumberland Presbyterian Mission brought an addition of 15, since enlarged by two.

The force has changed otherwise than numerically by the retirement from the field of some, notably Drs. Hepburn, Amerman, and Knox, and the death of others, Miss Hesser, Mrs. Bryan, Mrs. True, Mrs. Grinnan, and the Rev. G. W. Woodhull.\*

The work of the missions and the native church has been carried on in accordance with the principle of coöperation already established in 1889. The missionaries and the native brethren have taken joint part as before in the meetings of Presbytery and Synod, and in preaching and teaching and literary work. The aim of both has been the upbuilding of the church on the foundation of the Gospel of Christ; but there have been changes in the methods pursued, with an increasing disposition in the church as a whole, or at least a large and influential part of it, to act as far as possible independently of any semblance of mission control. The spirit of nationalism, so greatly accentuated by the failure of treaty revision in 1889, was a leading cause—a cause felt at least equally in other churches. There has been a widespread tendency, moreover, to minimize creed differences in order to a union sooner or later of all evangelical denominations, and the exhibition to the world of a “Japanese Christianity,” whatever that may mean. It was held that in this way a more aggressive propagandism of the Christian faith would be secured

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\* And since these pages were written, the Rev. J. M. McCauley D.D.

than is possible while divisions last. With the particular steps taken to secure this end of union but few of the missionaries in the Council have sympathized, the great majority fearing that loose views on vital points of doctrine and practise might thereby be encouraged. The final failure during the year 1889 of the attempt to affect a union of the Congregational and Presbyterian bodies on the basis of a modified Presbyterianism—a failure, however, that was in no sense due to opposition from missionaries—has not been followed by a second attempt in the same direction ; but when in December of 1890 a Constitution with Canons and a Confession of Faith were prepared and presented to the Synod of The Church of Christ in Japan by a committee of missionary and Japanese members, the Confession being identical with that of the English Presbyterian Church, only the Constitution and Canons were accepted, the Synod preferring for its Confessional Standard nothing but the Apostles Creed and the following preamble, designed to guard it against an “unhistorical Unitarian interpretation” :—

“The Lord Jesus Christ, whom we worship as God,  
“the only begotten Son of God, for us men and  
“for our salvation was made man and suffered, He  
“offered up a perfect sacrifice for sin ; and all who are  
“one with Him by faith are pardoned and accounted  
“righteous ; and faith in Him working by love purifies  
“the heart.

“The Holy Ghost, who with the Father and Son is  
“worshiped and glorified ; reveals Jesus Christ to the  
“soul ; and without His grace man being dead in sin  
“cannot enter the kingdom of God. By Him the  
“prophets and holy men of old were inspired ; and

“ He speaking in the Scriptures of the Old and New Testaments is the supreme and infallible judge in all things pertaining unto faith and living.

“ From these Holy Scriptures the ancient church of Christ drew its Confession ; and we holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving :

“ ‘ I believe in the Father almighty ’ ” etc.

This preamble was written by the Rev. William Imbrie D.D. The Constitution and Canons which the Synod accepted, the latter including due reference to the sacraments of Baptism and the Lord’s Supper, were thoroughly Presbyterian in character and were provided with an Appendix of Forms of Proceedure etc., the whole arranged with a view to separation of “ things essential ” and “ things expedient.” The following is a statement of the reasons for the Synod’s action, as recorded in the annual report of the Council of Missions adopted in January 1891 :—

“ Characteristics necessary to a Confession for The Church of Christ in Japan in this era of its history :

“ 1. It should be simple and brief. Men are constantly asking, What are the doctrines of your church ? They will not read a long document in reply.

“ 2. It should be a Confession about which the whole church will rally, a Confession for pastor and people alike.

“ 3. It should be irenic. The church in Japan is “ face to face with Buddhism, Confucianism, Agnosticism, Rationalism and radical Unitarianism. Its Confession of Faith should proclaim the whole difference between these things and Christ. It should set forth the great truths of historical Christianity. But it should

“not be a symbol of division among those who love  
“and worship one Lord Jesus Christ.”

Noteworthy in this connection is the response of the Synod made a year or two later to an invitation received from the General Assembly of the Presbyterian Church of the United States of America to take part “in the preparation of a short creed containing “the essential articles of the Westminster Confession, “to be used as the common creed of the Reformed “Churches throughout the world holding the Presby-  
“terian system.” The response contained an expression of respect and gratitude for “many kindnesses ” received “through many years,” but along with this a statement of the conviction as held by the Synod that its participation in such an effort would prove a hindrance instead of a help, because of the markedly different conditions under which it labors and for which it must provide. Feeling that the purpose underlying the invitation might be the drawing up of “a document setting forth a differentiating system of Theology,” and not only “the truths necessary to a vital Christianity,” and that because of the peculiar array of forces opposed to it, its role must be played in the latter and not in the former direction, the Synod replied in the negative.

It is further noteworthy that when an application was made for admission to the Pan-Presbyterian Council in 1892, and was accompanied by a copy of the newly adopted creed that the Council might be able to determine as to the eligibility of a church holding such a standard, the Council by granting the application *ipso facto* decided that the creed was “in harmony with the Concensus of Reformed Confessions.”

The standing in Presbytery and Synod which the Constitution has accorded to missionaries is exactly the same ecclesiastically as that of native members, except that those who retain Presbyterian or Classical connection at home are given associate membership only with all the privileges of full members, however, excepting the right to a vote.

In the conduct of Home Mission Work the church and the missions had acted together for a number of years through Synodical and Presbyterian committees, the membership of which was equally divided between foreigners and Japanese, although the funds were provided in the ratio of three to one. The missions continued the direct support of much work apart from that which these committees were able to undertake, but on very similar lines. It was hoped that the experience thus begun would lead steadily in the direction of an assumption by native agents, supported by native funds, of the entire evangelistic work of the church. With flagging interest, however, and diminishing receipts a change became necessary, and the plan now followed was adopted. This plan provides for a central Board as before, but one that is in no wise connected with the missions, except as missionaries who are also full members of Presbytery and Synod may be elected to serve upon it. Local committees consisting of both foreign and Japanese members are continued in one or two of the six Presbyteries; but with these also the Board has no direct relation. During the first year of its existence—from the summer of 1895—a total of over 1450 yen (\$ 750.) was received into the treasury, of which 1300 yen were contributed by Japanese churches and individuals. The work thus far undertaken is confined to

places where the foundations had already been laid by the missions, except in the case of Formosa, where in one of the northern towns an evangelist has recently been stationed on behalf of the Japanese residents. This latter is looked upon as a prophecy of the time when The Church of Christ in Japan will be no longer a product but a sustaining agency of Foreign Missionary effort. The time for this development, however, is still far distant ; for the church is financially weak, and Japan is itself yet very far from being a Christianized land. A fair measure of self-support is a prerequisite of a church's self-propagation, in the direction of Foreign Missions at least ; and self-support in church and school in Japan draws nearer its attainment only by slow degrees. The churches all recognize this fact and many lament it, but are powerless to secure its removal with the rapidity desired by the Mission Boards of the West. The poverty of the average church member has not diminished with the general rise in the cost of living since the close of the war with China. The problem of self-support, therefore, seeks its solution in a revival of vital interest in faith and Christian living by those already baptized and the wider evangelization of the masses that are still outside the church.

It is important to inquire whether the fears have been realized which many indulged, that the adoption of a short creed would lead to laxity in faith on the part of the ministry of the church. The answer is that of such laxity there is thus far but little appreciable evidence. The tide of rationalism which flowed in the earlier years of the decade appears to have been a blessing in disguise by causing men to think out carefully, and so make the more surely their own, the reasons

for the faith that was in them ; and now when an effort is making to build a platform on which all Japanese religionists may stand, not Christians only but Buddhists and Confucianists also, the church as represented by its men of leading influence stands widely aloof, true to the purpose in mind when formulating its creed, irenic toward all who are worshipers of Christ as Lord and as God, but radically hostile to the faith of all others.

A word should be said in reference to the periodical and other literature which the missions and the church have prepared during the last seven years. A number of books, original or translated, have been issued, either through the agency of the Tract Society or directly at mission or Council expense, amongst them a Bible Dictionary, several commentaries and works on Theology or Apologetics or for devotional purposes, and a descriptive catalogue of the whole, covering the time from the beginning of mission work in Japan till the present, and including some 120 volumes and half that number of tracts. Of periodicals there is one in English, the *Japan Evangelist*, which is issued monthly, chiefly for circulation abroad. It is "undenominational," but owes its origin (in 1893) and its maintenance to members of the Council. The "*Glad Tidings*," a Japanese "Christian Weekly," continues as formerly to reach a very large number of readers (between three and four thousand) of all denominations. And to it has lately been added a paper similar in purpose and scope to "*The Sunday School Times*." There is further the *Fukuin Shimpō*, or *Evangelist*, which is a church weekly under solely Japanese editorship and control. It was started in 1890 and was for a time aided substantially from mission treasuries ; but it has been self-supporting

since 1894. This paper has reached a circulation of 1200 copies.

To close this sketch as it was begun with a comparison: in the Council report for 1889 the hope was expressed that the remaining twelve years of the century would see an enlargement of the church proportionate to that of the preceding eleven, which would bring the number of communicants to 144000; and it is well known that coincident with this hope in the minds of many was the expectation that by 1900 the training as well as the planting of the church would be accomplished so far as foreign Christian agencies were concerned. It has been shown how far this hope is from realization numerically, and the following quotation from the report for the year 1896 reflects the opinion now commonly held as to what prospect there is for the remaining years of the twelve from that and the other point of view indicated:—"Neglect of the means of grace, disregard of the Sabbath and lack of personal effort for the conversion of neighbors and friends are the three most serious defects of The Church of Christ in Japan." "The present," therefore, on these and other accounts, "is clearly not a time to raise a shout of victory. The Lord in His providential leadings has pretty well recovered us of the unfortunate idea that the work in Japan was almost done. But neither is it a time to fold our hands in discouragement. \* \* \* The unfailing promises of God \* \* \* call us to absolute confidence in the final outcome. It has been said that it will take spiritual dynamite to move the people. True, and the work now being accomplished is like tunneling the rock and storing the dynamite within it. When the Master sees that the preparatory work has been sufficiently

done, we may look for that electric current of divine power that will rend in pieces the heathenism and infidelity of this land."

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### III. THE EPISCOPALIAN GROUP.\*

*Nippon Sei Kōkwai.* This title was adopted and the canons and constitution of the Church were drawn up at a synod of the English and American Bishops, the Japanese and foreign clergy and Japanese and foreign lay delegates at a synod held in Osaka in February 1887. Bishop Williams and Bishop Bickersteth were at that time respectively Bishops of the American Church Missions and the English Church Missions in Japan. In 1889 Bishop Williams retired, after having exercised his Episcopate for over 30 years, and the American Bishopric remained vacant for four years. During part of this time the American Mission was administered by Dr. Hare, Bishop of South Dakota, who arrived in Japan in the spring of the year 1891.

Shortly after his arrival the third synod of the Church assembled for the second time at Osaka. In his opening address the Chairman (Bishop Bickersteth) reviewed the progress that had been made in the four years that had elapsed since the first synod. "In the year 1887," he said, "no Japanese member had been admitted to the priesthood. Now of twelve Japanese clergy, four are priests. *Then* we represented a body of less than 1500 Christians, the interests of about 4,000

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\* This account of the work of the Episcopalian Churches has been kindly furnished by the Rev. L. B. Cholmondeley, M. A. of the St. Andrew's Mission, Tōkyō.

are now committed to our care. The number of catechists was then 51, now they are 110. The number of foreign missionaries was then 34, now it is 93." This was a cheering retrospect and we shall notice further on how this rate of progress was maintained.

During this year (1891) and the two succeeding ones important negotiations were being carried on with the Archbishop of Canterbury in England and the house of Bishops in America with regard to the respective jurisdictions of the English and American Bishops in Japan and the delimitation of dioceses. In a joint memorandum issued by Bishops Hare and Bickersteth a territorial division was proposed, but care was taken to shew that the proposed scheme was a provisional one and that there was no intention of imposing a permanent foreign Episcopate upon the Japanese. To quote from the memorandum—"The English and American Bishops are not regarded by the Japanese and should not be regarded by us as having jurisdiction over dioceses finally delimited, but rather as forerunners in the Episcopate of Japanese Bishops who will exercise jurisdiction over such permanently defined dioceses as the expansion of the Japanese Church may in future demand."

In June 1893 the Rev. John McKim, who had already had many years of valuable experience as a missionary in Japan was consecrated as Bishop Williams's successor.

In the spring of the following year a special synod was convened in Tōkyō and the scheme of territorial jurisdiction on the lines proposed in the memorandum was accepted by a unanimous vote of the English, American, Canadian and Japanese clergy and lay repre-

sentatives. Thus a question that had given rise to long protracted deliberations was eventually settled. Japan was thus divided into six dioceses as follows.

Title of Diocese.	To which Mission belonging.	Name of present Bishop.
North Tōkyō.	American.	Bishop McKim.
South Tōkyō.	English.	Bishop Bickersteth.
Kyōto.	American.	Bishop McKim.
Osaka.	English.	Bishop Awdry.
Kyūshū.	English.	Bishop Evington.
Yezo.	English.	Bishop Fyson.

The division of the country into dioceses and three appointments to new Bishoprics in the space of two years is evidence that no time is being lost in perfecting the framework of the Church.

Another important work which was being proceeded with during these years was the Revision of the Church Prayer Book. Apart from the manifest difficulties of translation, a further difficulty to be dealt with lay in the fact that, while in the main the same, certain differences exist between the Prayer Books of the American and English Churches, and over every one of these points of difference, discussion was inevitable and a settlement had to be come to. At the fourth synod, at the close of 1893, the Revised Prayer Book was finally accepted and it has this advantage that, being neither an exact reproduction of the English nor yet of the American book, it has a better claim to be regarded by the Japanese as the Special Service Book of their own Church.

While from the first it has been the declared policy of the English and American Missions to create in Japan a self-supporting and autonomous Church in full

communion with, but free from the control of the Church in their own countries, as a means to that end and with a view of hastening it, they have not hesitated to appeal for increasing funds and a larger staff of workers. As that appeal has been responded to, so new stations have been occupied and institutions of every kind have been set on foot. The Church in Canada has also been forward to join in the work and five priests and a few lady workers are already in the field.

Not to mention the churches that have been built and are in process of building, there are at the present time two Divinity Schools in Tōkyō and one in Osaka ; educational institutions in various parts ; a Hospital in Osaka ; Dispensaries in Tōkyō and elsewhere ; a Home for the Aged in Nagoya ; two orphanages in Tōkyō ; several Libraries ; and a Publishing House has been opened in the Ginza in Tōkyō in the present year (1896).

It would occupy too much space to speak of the varying success of these several institutions. The Hospital and Dispensaries never fail to present a gratifying record of work done. The Schools on the other hand are not unfrequently a source of anxiety. The experiment of placing them more under the management of the Japanese has not always proved for the truest interest of the schools and, speaking generally, while under the Japanese they are likely to become more popular and their numbers to increase, the Christian influence and the general tone have a tendency to lower.

The Divinity Schools are naturally as yet under the immediate control of the foreign clergy. The students as a rule are diligent and orderly but difficulties of another kind beset them. In the first place it is hard

to get the stamp of student who is fitted by character and social standing to become an efficient clergyman. Where the selection is so limited the students have mostly to be drawn from a comparatively low class ; they are entirely dependent on the missionary societies for their support and there is the temptation to them to enter on a course of Theological study for the indirect benefits that will thereby accrue to them. In the second place, when they have finished their course and are sent out tentatively as catechists they may do well for a while, but their spiritual energy often declines and through disappointment or other causes they drift away. The experiment of sending one or two of the more promising students and at times some one of the Japanese clergy to study in England or America has been attended with gratifying results.

As was stated above, the Japanese clergy in 1891 numbered twelve. Their number has since trebled. For the most part they are earnest and hard working and one or two among their number are men of considerable ability. But here it must be confessed that while for the most part they are fluent as preachers, intelligent in debate, good writers in magazines, loyal to their Church and irreproachable in their lives, they do not yet display the peculiar gifts necessary for pastoral work. While they will preach zealously to a large assembly of Christians or unbelievers, they are reluctant to visit the homes of the people and diffident in dealing with individual souls. Of course the office of a clergyman is not understood in Japan in the same way that it is in England, and they have many difficulties to contend against, but the fact remains that the Japanese have not yet proved themselves to be what would be

termed in England efficient parish Priests and with few exceptions congregations have not flourished which have been placed directly under their care.

When we now take into consideration the extension of the Episcopate, the large increase of the Japanese clergy and the powerful reinforcements from abroad it cannot be said that the work of evangelization has made proportionate progress. If in 1891 the number of Christians was approximately 4000 the subsequent five years have hardly seen this number doubled. The converts too have been mostly among the lower classes and a decided apathy, if not antipathy, towards Christianity has hindered, has sadly hindered, the work of evangelization from penetrating the higher ranks of society. Looking at some of the more recent reports, encouraging accounts are given by the Japanese clergy of the congregations in Trinity Cathedral, Tsukiji, and St. Andrew's, Shiba, the headquarters respectively of the American and English Missions in Tōkyō. Of the former we are told "During the last year ending June 30 1896 we had 35 baptized and 40 confirmed. This made the total of the communicants of the Cathedral 354 on the list. The average attendance at Sunday morning services was 215; the aggregate of the contributions was about 400 yen. Of St. Andrew's we read that the Baptisms during the year (1895) were 45 and, referring to Christmas Day, the writer says we had 93 communicants against 75 of the previous year and 262 attended morning service." In judging of these figures it must be remembered that the congregations in both these Churches are largely recruited from the schools and the households of foreign workers. Of another Church in the city, in a report of the same year one of the foreign

clergy gives a less satisfactory account, "compared with the previous years of my pastorate," he says, "the year just past has been one of some discouragement. There have been very few baptisms and no specially promising catechumens; but that which troubles me most is the falling back into lukewarmness of some five of our communicants."

Turning now to the last volume of the Proceedings of the Church Missionary Society published in 1896, very little is told us of progress or otherwise of the work in Osaka which is their chief station, but a cheering report of the work comes from Matsuye. From the Southern Island, the missionaries stationed at Nagasaki and Fukuoka tell of little or no progress; on the other hand the Society's Missionary at Kumamoto writes that 'the outlook is bright and the work more encouraging than for several years past.' From the Northern Island the most cheering and the most interesting news is that relating to the Ainu. The name of the Rev. J. Batchelor is well known and the devotion with which he has given his life to this poor remnant of the race that were the original inhabitants of Japan. It is a joy to read that the year 1895 has brought in rich fruits of his labours. 'One hundred and two adults were baptized by Mr. Batchelor during the year' is the sentence that in a few words records the good news. It is also a joy to learn that he has been enabled to build two churches for the Ainu and that he has now the aid of a colleague the Rev. J. C. Niven.

Quotations from reports could be multiplied but it will be enough to state that the general impression they convey is that the missionaries feel that for a time at least the tide is against them. Nor is this hard to ac-

count for. The last few years we have been passing through have witnessed the opening of the first Parliament, the Revision of the Treaties and the war with China, and these have given an extraordinary stimulus to the national spirit; and the self-confidence that has been begotten in the people has made them for the time somewhat intolerant of the foreigner on whose services they so largely depended in the past. The times have been distracting and not favorable to Christianity. The Nippon Seikōkwai has but shared the experience of other Christian bodies. Her progress has been slow, her hopes retarded.

If Christianity in Japan could free itself now from foreign influence, it might gain perhaps a greater popularity and be more widely accepted. But to allow Christianity to spread as it will and take what shapes it will is not the mission policy of the Churches of the Anglo Communion. And her missionaries will not hand over their Churches to the Japanese clergy nor their dioceses to Japanese Bishops nor diminish their forces while they believe that their presence is still needful for the maintenance of the life and the guardianship of the doctrines and the constitution of the Church which they have been God's instruments in planting.

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#### IV. THE METHODIST GROUP.\*

“In 1889, these missions were earnestly and hopefully considering the Union of the five Methodisms in Japan. Difficulties postponed the consummation so

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\* For this account the writer is indebted to the Rev. B. Chappell, of the American Methodist Episcopal Mission, Tōkyō

devoutly wished ; but, looking back from 1897, it is felt that the postponement was providential. The desire for corporate union still exists, but there is no haste. The work of the different missions rarely overlaps and, in the meantime, the unity of the Spirit is kept in the bonds of peace and love. One advantage that the union would have secured has been obtained. The Methodist bodies have united in the support of a weekly church paper, the *Gōkyō*, (the Advocate). In 1888, the M. E. church, the M. E. church, South, and the Canadian Methodist Church united their forces in one Theological School, at Aoyama, Tōkyō. It is to be regretted that this arrangement could not be continued, since the same doctrines are taught by all. "The Methodist Hymnal," containing more than 400 hymns, prepared in 1895, is used by all the Methodist bodies in Japan, and is another link to bind them together in one.

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### *The Methodist Episcopal Church.*

Since 1889 there has not been a large increase in the membership, but there has been an evident deepening of religious experience on the part of both members and ministers. In trying times there has been faithfulness to the Church's doctrines ; a growing evangelical and evangelistic spirit. The chief movement toward self-support has been the adoption of a plan, by which the conference receives annually a "lump sum." That which is hoped for is that, through the years, while the work will grow, the "lump sum" received will grow less.

The Methodist Publishing House has removed to the principal business street of Tōkyō and greatly enlarged

the scope of its work. It publishes, in Japanese, Books, tracts, and Sunday School Helps, and also has a bookstore well stocked with Methodist and general theological literature. *Michi no Shiwori*, (The Guide to the Way) is a monthly magazine devoted to the promotion of the higher Christian life.

Though the schools for young men have not been so largely attended as formerly, yet the Church feels the importance of maintaining in efficiency schools where education permeated with Christian teaching may be obtained. The schools for young ladies are usually full to their utmost capacity. At the Aoyama Gakuin, Tōkyō, since 1889, brick dormitories have been built, and an Industrial department organized where students may, in part, support themselves by printing, silk embroidery, or wood-carving. At the Aoyama Jo Gakuin, Tōkyō, the "Harrison Industrial Home" has been opened, and is patronized by the rich as well as the poor. The school buildings for girls in Yokohama were burned when nearly ready for occupancy, but are now being rebuilt. The "Dickinson Memorial Kindergarten," in Hakodate, has been opened. The "Day School" work, carried on by missionaries of the W. F. M. S. is full of encouragement. In Tōkyō alone there are nearly 1000 scholars in their schools.

During the past seven years seven male, and twenty-three female missionaries have joined the mission, exclusive of the wives of missionaries, while the losses from death and retirement have been six and eleven for the two classes respectively. In 1897, the Conference of the M. E. Church in Japan consisted of 21 missionaries and 64 native ministers; and the Woman's Conference of 29 missionaries and 32 Bible Women.

*The Methodist Episcopal Church, South.*

This Mission of the Inland Sea, for this territory was definitely chosen from the outset, was inaugurated by Bishop Wilson, September 24th 1886, at Kōbe.

In 1889, the Japanese nation was in rapid transition. With great desire for the ideas and improvements of Western nations, and especially for the English language, many listened patiently to the gospel story, but not always with a definite or honest purpose to become Christian disciples. Under these conditions, the Inland Sea Mission had remarkable success gathering quickly a nucleus of converts who have remained steadfast. But when the reaction came, the progress of the first years was checked, and the advance is still slow.

As part of a well-defined policy we note the following: 1. To look largely to native agency, praying the Lord to build it up; 2. To urge self-support upon the native church from the outset; 3. To take the aggressive in every case when once called into action; 4. To seek a complete surrender of ourselves looking to the Master to shape our work.

In 1888, a missionary was sent for the theological education of men preparing for the ministry. Afterwards this work was organized as the Biblical Department of the *Kwansei Gakuin* (Western Japan Institute) at Kōbe, the other department being the Academic. This institution is well located and well equipped, its spirit being distinctly evangelical and progressive. A girls' school, with good buildings, has been established at Hiroshima, and an Industrial and Bible training school at Kōbe.

In 1892, the Mission was organized into an Annual Conference. There were in 1897, three Presiding Elder's

Districts, with about 20 missionaries, (not including the wives of missionaries), and 12 Japanese preachers, including those "admitted on trial." With one exception, the houses of worship are inexpensive, small but neat chapels. Many rented houses are still used as chapels.

Rev. J. W. Lambuth died in 1892. After nearly forty years toil in Asia, he sent to his church in America this message : "I die at my post, send more men." In 1891 Dr. W. R. Lambuth returned to America. He is now one of the Secretaries of the Board of Foreign Missions. Though the *personnel* is somewhat changed, certain characteristics abide ; 1. For Central Japan a Providential call to stand firmly for evangelical Christianity is clearly recognized ; 2. While giving a large co-operating place to the Japanese side of the church, there is a firm position respecting authority and administration ; not lording it over the native Christians, nor yet surrendering responsibility in the Church of God ; 3. With slight exceptions, harmonious co-operation has been maintained between the missionary and native workers ; 4. There is toward the other Methodist bodies in Japan a cordial fraternity and expectation of ultimate union.

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### *The Canadian Methodist Mission.*

The year 1889 marked an epoch in the history of this Mission. An Annual Conference was organized, in which the ordained Japanese Ministers with the same number of laymen have equal voice and vote with the

missionaries in organizing and developing the churches. By the opening of Kanazawa station a policy was inaugurated aiming at the occupation of all strategic points in Central Japan, in pursuance of which missionaries have since been stationed at Nagano, Fukui, Toyama, and Niigata, and the work organized. A girls' school was also opened in Kofu.

Through the indefatigable labours of Rev. C. S. Eby D. D. an experiment in evangelism has been witnessed since 1890 in the Central Tabernacle, Hongo, Tōkyō,—an institutional church, where on an average over 250 persons, mostly students, continue weekly to hear the Gospel—a larger number than is reached by any other single Christian agency in the Capital.

To promote self-support there is a scale of assessments on churches requiring each to contribute according to membership, no church being called self-supporting till it raises *Yen* 25 a month,—a standard now attained by the Azabu (Tōkyō,) Shizuoka, and Kofu churches. The Home Missionary Society raises an average of *Yen* 530 annually to support extra evangelists and assist weak churches. A movement to secure the autonomy and independence of the “Japan Methodist Church” was in 1894, by an overwhelming majority of the Conference, voted premature.

The Theological Department of the Toyo Eiwa Gakko has been thoroughly re-modelled and now includes Greek and Hebrew: the Academic Department is now a “Middle School.” Boys' schools have been established in Shizuoka, Kanazawa, and Kofu. The Ladies have opened orphanages and industrial schools in Azabu and Kanazawa, and the “King's Daughters” in Azabu carry on a Charity School.

*The Methodist Protestant Mission.*

The first work done by the Methodist Protestant Church in Japan was largely educational, and was, up to 1887, confined to Yokohama. In that year the Rev. F. Klein began work in Nagoya, where in 1890, the present Anglo-Japanese college was established. Other buildings, including a church have been added. There are several chapels in the city and surrounding country. The President of the Conference, J. P. Richardson, the faculty of the College and one other missionary are located here.

In 1892, work was begun in Shizuoka. This is our most prosperous field at present. A large portion of territory has been covered and many chapels have been opened in and near the city.

The first church, Yokohama has paid its Pastor's salary and current expenses since March 1st, 1896, thus making a start in self-support. A prosperous work is being carried on in North Yokohama and also in the country districts. Land has been bought in the native part of the city and a building for a night school work will soon be erected. I. F. Smith, the Mission Treasurer is located here.

The Japan Mission conference of the Methodist Protestant Church was organized in 1892 with complete autonomy with the exception of the election of President, who is appointed by the Board of Foreign Missions.

The work of the Woman's Board is a great factor in this Mission. The Girls' school at Yokohama is doing a good work. The work of the Board in Nagoya, and Shizuoka is also very successful.

Missionaries and Japanese workers are laboring together in harmony and the outlook is decidedly encouraging—especially so in regard to evangelistic work, which is being emphasized more than formerly.

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*The Evangelical Association of North America.*

Since the year 1887 this mission has shown signs of steady development and healthy growth. Its headquarters and its theological seminary are in Tōkyō. Previous to 1890 there was but one station outside of the capital, though tours had been made, both by missionaries and Japanese ministers, into the interior in various directions with most encouraging results. These tours opened the way for the establishment of regular fields of labor in different parts of the country. At the beginning of 1890 there were but three missionaries on the ground all of whom resided in Tōkyō. In the spring of that year, however, the mission was reinforced by the arrival of two families who also settled in Tōkyō. At the General Conference of the Association in 1891, it was decided to organize the work in Japan as an "Annual" Conference. This decision, however, was not carried into effect until June 15th, 1893 when Bishop I. I. Esber visited Japan for that purpose. A semi-monthly religious magazine, *the Fukuin no Tsukai*, or *the Gospel Messenger*, was established in 1892. There are fourteen regularly organized churches under the charge of Japanese pastors, besides four other less organized bodies of Christians. The outlook is encouraging.

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## V. THE BAPTIST GROUP.\*

The year 1889 marked the beginning of a new policy on the part of the American Baptist Mission with reference to its Japan Mission. Up to this year the Mission had been but feebly supported. The strength of the Society had gone to its Missions in other lands. During 1889 however the Mission was augmented by the coming of eleven new foreign workers and the opening of one new station at Shimonoseki. The work in some of the older stations naturally began to be enlarged, division of labor brought more satisfactory results. This was seen in several ways. Translation work received more attention and in 1892 a Church History was published and a year later a Pastor's Hand-book while Bible revision and much work in the line of smaller denominational publications was undertaken. A Committee was also at work for several years on a Hymn book which was finally brought out in 1896 to take the place of the smaller volume of Hymns that had been in use for some years.

In 1892 Missionaries were located in Osaka although work had been carried on for some years from Kōbe. This completed a chain of stations held by the Mission extending from Nemuro in the extreme north to Shimonoseki in the south of the main island. The new strength that the Mission received from year to year gave opportunity for the extension of country work and several Missionaries gave their entire time to travel in the country. In this way work was opened in many country towns and villages where a few believers were gathered as the nuclei of future churches. The distinc-

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\* For this account the writer is indebted to the Rev. J. L. Dearing, of the American Baptist Mission, Yokohama.

tive policy of the Mission previous to this period had been evangelistic. The small equipment of the Mission permitted but little else if there had been a desire to carry on other kinds of work. From 1890, however, while there was no less emphasis placed upon evangelistic work, yet the strength of the Mission permitted the opening of needed educational work. The Theological Seminary which had been compelled to struggle on without suitable accommodations and with a very small teaching force entered upon a new life in 1893 with new buildings and with an adequate corps of teachers. No work had been done for the education of young men until 1895 when an Academy was opened in Tōkyō under the management of Prof. Clement with a good corps of teachers both Foreign and Native. The policy of the institution is self-supporting and while the school is not large it is yet filling an important place in the work of Christian education. It is expected to be of value as a preparatory school for the Seminary as well as in general educational work.

The work of female education has been regarded as of great importance in this Mission. Previous to 1889 there were but two small girls' schools, one in Tōkyō and the other in Yokohama. Since that time the school in Yokohama has grown to be one of the largest girls' schools in Japan with an attendance of over 100 most of whom are boarders. There have also been established schools of a similar character in Sendai, Himeji and Chofu, near Shimonoseki, all of which have good buildings and are a power for good in the Christian education that they furnish for those who are to be the future mothers of Japan, and who will have so much to do in moulding the thought of the next generation.

The constant effort is to give a good Christian Japanese education. English is taught as an accomplishment. Japanese studies are made to occupy a large place in the school, while sewing, cooking, etiquette and other things that a cultured Japanese lady should know are not forgotten. Daily study of the Bible is always insisted upon. The home influence is made strong in the schools and its effect upon the minds of the girls is easily seen. Besides these institutions there are numerous day and evening schools where a good work is being done towards extending Christian influences. Sunday schools in large numbers are conducted in all places where the Missionaries are able to work and the establishment of such schools by the native churches is encouraged.

At present there are 57 Missionaries connected with the Mission in Japan. There are 19 organized churches with over 80 out-stations where work is carried on with regularity. The church membership numbered at the end of 1895, 1615. The native churches contributed for church purposes over \$ 1300. Mex. during the same year.

In 1889 the Baptist Southern Convention sent two families to Japan to open work. After some time spent in Kōbe and Osaka a division was effected by which the Missionaries of this Board were to take up work in the Island of Kyūshū which they did in 1891. The Mission has been strengthened by the coming of two more families while one has returned to America. Work has been opened at important centres in this part of the country and encouraging results have been realized. The Mission is purely evangelistic, all the strength being given to preaching the Gospel and establishing

churches. The fact that there are educational institutions connected with the American Baptist Missionary Union which are open to this Mission, and that the two missions work in perfect harmony, makes the opening of independent work along these lines not seem so necessary. A large field is covered from the stations of Fukuoka and Kokura in the north to Nagasaki in the south in each of which missionaries are at present located. Baptist work in Japan is especially free from tendency to New Theology or liberal teaching, such as have found such a strong following in some other Missions. Scarcely one of the native preachers or evangelists has shown any inclination to accept such views. One reason for this is perhaps to be found in the fact that the missionaries are unitedly conservative in their views, no one holding so-called advanced views being connected with the Mission. Another reason which is thought by some to be a sufficient explanation is found in the fact that liberty of conscience and the Bible as the sole guide to faith and practice are fundamental ideas inculcated by the Missionaries.

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*The Church of Christ in Japan.\**

The Foreign Christian Missionary Association of Cincinnati, Ohio sent to Japan in 1883 two missionary families, which after a short stay in Yokohama, settled in Akita near the north-western coast of Hondo. At first the time of the missionaries was divided between teaching and preaching, but eventually it seemed best

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\* For this account the writer is indebted to the Rev. C. E. Garst, of the Mission of the "Church of Christ."

to devote the main attention to preaching. New stations were opened in Tsurugaoka and Yamagata in the neighboring province on the south. In the year 1888 it was decided to move the work to Tōkyō as the greatest centre of population and to follow the lines of travel in disseminating the truth. Most of the missionaries are now in Tōkyō, though Akita and Shizuoka are both occupied as stations and a family will soon be stationed in Fukushima. Appropriations have been made for Bible Schools for both boys and girls, but it has been decided not to build for the present, though a small industrial Bible School has been established as well as an industrial bakery. Besides those connected with the Missionary Society, there are other workers here and there who support themselves. The membership of the churches is about 300.

The earnest desire of the mission is to build non-sectarian churches of Christ upon the model set forth in the New Testament observing the ordinances as they were delivered, baptism being immersion, and to be administered only to those who believe that Christ is God's Son. The Lord's supper is observed weekly, in accordance with the custom of the early Church. "Christ was the creed of the early Church, a creed which needed no revision, being the same yesterday, to-day, and forever." The prayer of this church is that "all Christians may be united in Christ as the centre of authority, observing the ordinances as appointed by Him, calling Bible things by Bible names, walking together in love, and receiving the most precious gift of the Holy Spirit."

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## VI. THE LIBERAL GROUP.

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*The Universalists.\**

In October, 1889, the Universalist General Convention of America voted to establish a mission in Japan. Steps were immediately taken to carry out this purpose, and Rev. Geo. L. Perin of Boston was chosen to inaugurate the movement, under whose able management ample financial support was secured for a period of five years. I. Wallace Cate, then a student in the Divinity School of Tufts College, Mass. and Miss M. C. Schouler, a teacher in the Boston public school were chosen as Mr. Perin's associates. Additions have since been made to this force by the appointment of Rev. Clarence E. Rice of Utica, N. Y., in 1892, and of Rev. Edgar Leavitt, of Santa Cruz, Cal. and Miss Catharine Osborn of Avon, Ill., in 1894.

The original missionary band landed in Japan April 22nd, 1890, and immediately began operations. The first necessity of the work was the erection of a building which should serve as a permanent centre for the various enterprises of the mission. Accordingly in September, 1890, land was purchased and preparations made for the erection of the desired building at No. 5, Shichome, Iidamachi, Kōjimachiku, Tōkyō. On Christmas day of the same year this building was dedicated with appropriate services.

The value of schools as auxiliaries to missionary work was early recognized, and accordingly in the fall

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\* For this sketch the writer is indebted to the Rev. I. W. Cate, of the Universalist Mission.

of 1890 a school was established at the mission centre under the management of Mr. H. Hoshino. This school, called the "Uchu Gakuin," has continued with varying success till the present time. It was organized in two departments: a Theological school and an English school. The former, the outgrowth of the necessity of having trained Japanese evangelists, has had up to the present time an aggregate of 25 students, seven of whom have been regularly graduated, while three others are still studying or have entered into practical work.

The English school, under the immediate supervision of Miss Schouler, was at first open to both sexes, but later under the pressure of the necessity of work in behalf of women it was changed to a girls' school. On account of ill-health Miss Schouler was obliged to leave Japan in 1893, and her work was continued for a time by Mrs. Cate. Meanwhile the missionaries became convinced of the great value of the Christian Kindergarten as a missionary agency, and therefore Miss Schouler's successor, Miss Osborn was chosen with reference to that work. A Semi-Kindergarten School open to the poorer classes was organized in the spring of 1895, which has continued till the present with an average attendance of 35 pupils. The advisability of providing helpful surroundings for those who gave promise of future usefulness as missionary workers led to the establishment of a Girls' Home in connection with this school in April, 1896, also under Miss Osborn's supervision, who in all her work has been ably and faithfully assisted by Miss Tame Imai.

In October, 1892, another Girls' School was established in Shizuoka which has attained high rank among

the schools of the city. It has an attendance of 45 pupils.

Outposts have been established as follows: Shizuoka in May, 1891, to which were added as branch missions, Okitsu in 1893, and Fujieda in 1896; Osaka in April, 1892 and Sendai in July of the same year. In the spring of 1893 a church in Shiba Tōkyō, and another in the village of Hoden, Chibaken were received by transfer from the German Mission. In July, 1894, a station was opened in Nagoya and in the following year another at Fukuoka in Kyūshū with branch stations a year later at Wakamatsu and Moji.

In the belief that an understood basis of coöperation would further the interests of the mission a very complete form of organization was adopted in April, 1895, and represents the basis on which the work is at present conducted.

The Mission suffered a great loss by the return of Dr. Perin to America in April, 1894. Great credit is due him for his energetic labors in the establishment of the mission and the tact and sympathy which characterized his relations with the Japanese people.

The Mission has from the beginning been committed to the policy of building up organized churches. Hence the early establishment of a Theological School and the opening of stations in various parts of the country. In this the traditional methods have been followed. In its endeavors to meet the spiritual needs of the people it has also much in common with other missions. All Christians may well join hands in the much needed work of emphasizing the idea of a personal God, the inspiring of men with a personal loyalty to Christ and in the encouragement of a spirit

of service in behalf of the church and the cause it represents. But in addition to this the Universalist Mission has a work peculiarly its own. It has set before itself a unique and God-given work in the proclamation of a clear and reasonable faith concerning the future life, a faith which declares that God will triumph in his purposes concerning man by bringing at last all his lost sheep into the fold.

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*The Unitarians.\**

The mission of the American Unitarian Association holds a unique place among the religious influences operative in Japan. It was established in answer to requests from some prominent Japanese, and is directed by methods which give it a distinctive character. During a large part of the decade between 1880-1890, the Japanese people, actuated by a strong pro-foreign zeal, seemed about to undergo a complete Westernization. There was then a rapidly increasing favor shown to Christianity. Among an influential few, of whom Fukuzawa Yukichi was leader (1884), a movement was made for the acceptance by the nation of the Christian religion. This movement was radically significant although it was, in its origin, chiefly one of practical politics. Soon afterwards, (1886) Yano Fumio, who had been closely associated with Mr. Fukuzawa, returning from a stay in England, set forth, in some noteworthy newspaper articles Christianity as the only means of moral salvation for his country. Mr. Yano

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\* The Rev. Clay MacCaulay has kindly written this sketch.

recommended Unitarianism as that form of Christianity in which the essential Christianity is freed from supernaturalism. Other active public men at about the same time had much to say in favor of Christianity in rationalized forms. From these circles suggestions were made to the American Unitarian Association to send representatives to Japan to utilize the growing liberalism.

In compliance with these suggestions, Rev. Arthur May Knapp was commissioned to Japan in 1887. Mr. Knapp was cordially welcomed by many religious liberals, and for more than a year occupied himself with making known by lectures and correspondence, in interviews and through the press, the message of the Unitarians to the people of Japan. In 1889 Mr. Knapp returned to the United States and in the autumn of the same year came again to this country accompanied by Rev. Clay MacCaulay, as colleague. At the same time the Keiogijiku University of Tōkyō received three professors from America, Garrett Droppers, W. J. Liscomb, and J. H. Wigmore, who had been also appointed assistants in the Unitarian Mission. Rev. H. W. Hawkes of England, in the winter of 1889-90, associated himself with the mission as a volunteer worker.

The Mission was organized into three departments, (1) Church Extension, (2) Publication and (3) Education. The First Unitarian Church of Tōkyō came into existence in the spring of 1890, and numerous inland agencies for promoting public lectures and the distribution of Unitarian literature were arranged for; a magazine "The Unitarian," now *Shukyo* (Religion), began its issues in the month of March; courses of lectures on Religious, Ethical and Social Science topics,

which developed in the next year into the Jiyu Shin Gakko (School for Liberal Theology), and later became the present Senshin Gakuin (School for Advanced Learning) were begun.

In the winter of 1890-91, Mr. Knapp, on account of failing health, resigned his position in the mission and returned to America. Mr. Hawkes, not long afterwards, went back to England to resume his work there. In the spring of 1891, the vacancy caused by Mr. Knapp's resignation was filled by the arrival from the United States of Rev. William I. Lawrance. In 1892, Prof. Wigmore accepted a new professorship in America and left Japan. In 1893, Prof. Liscomb by reason of ill-health, returned to America, where he died soon after reaching home. In 1894, Mr. Lawrance, after severe illness, gave up his Japan work and went back to America. At present, Mr. MacCauley, aided by Prof. Droppers, remains in charge of the mission.

But the decrease in the number of foreign workers has not been followed by a decrease in the mission's operations. A large staff of Japanese assistants conducts the work much increased in scope and effectiveness. The mission headquarters in Unity Hall, Shikokumachi, Shiba, Tōkyō, is a commodious building erected by the Unitarians of America and England. Here, religious services in Japanese are held weekly; rooms are provided for the officers of the Japan Unitarian Association; also offices and store rooms for the work of a Post office mission and the editing of the magazine, *Shukyo*. The Senshin Gakuin lecture courses conducted by seven lecturers are held in Unity Hall through nine months of each year.

The Unitarian Mission, however, is not easily classed with the other missionary organizations of Christendom. Its dominant purpose, as appears from its publications and its way of working, is not the teaching of a fixed or authoritative body of doctrine or the reproduction among the Japanese of a specific system of ecclesiastical organization and government. When the mission was established its founders stated that its aim would be to "Express the sympathy of the Unitarians of America for progressive religious movements in Japan and give all necessary information to the leaders of religious thought and action in that country." In consequence of this purpose, the workers in this mission have sought to discover, to encourage and to co-operate with, any Church, association, group of persons or with individuals irrespective of form of religion, sect, or personal belief, that might wish to know the most mature and advanced thought of Christendom about any of the higher or spiritual problems and interests of man. Churches and associations distinctively "Unitarian" exist in Japan, and much "Unitarian" literature is published and distributed, but the Unitarian Mission disclaims any organic connection either in the origin or direction of these organizations, and accompanies its publications with no authoritative or prescriptive endorsement of their contents. Rev. A. M. Knapp the first representative in this country of the American Unitarian Association declared that "the errand of Unitarianism to Japan is based upon, the new familiar idea of the 'Sympathy of Religions.' With the conviction that we are messengers of distinctive and valuable truths which have not here been emphasized, and that in return there is much in your faith and life which to our harm we have not

emphasized—receive us not as theological propagandists but as messengers of the new gospel of human brotherhood in the religious life of mankind.” Rev. H. W. Hawkes described the Unitarian aim in Japan “to build broader foundations than creed or sect ; to demonstrate reason in religion, science in theology and all things in God. This is grander than any denominational triumph.” Rev. W. I. Lawrance wrote that “our work in Japan marks a new departure in missions.” We “bear the simple gospel of freedom, fellowship and character. We not only acknowledge with frankness, but accept with gratitude all that is true and uplifting in the faiths already there. We hold up to them the pure theism and the deep rooted optimism of Christianity. Our method is based on the sympathy of religions.” Rev. Clay MacCauley has said, “Unitarianism has not come to Japan to destroy but to fulfil. Unitarianism is here to set men free, or rather to help the free minds of Japan to set all minds free in spirit, and to hasten the coming in the world, as far as may be, of the sublime empire of love and righteousness which will at last make of humanity a true brotherhood under the care of the infinite and eternal God, our Father.”

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*The Young Men's Christian Association.\**

The first Japanese Young Men's Christian Association appears to have been organized in Tōkyō, in 1879.†

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\* J. T. Swift, Esq., Secretary for Japan of the International Committee of Young Men's Christian Associations, (New York), has kindly furnished this account of the work of that organization.

† Cf. page 98.

It is true that the young men whom President Clark won to Christ from amongst the students of the Sapporo Agricultural College\* early formed themselves into a society, and that their organization, at least in its connections with the students in Sapporo, has always been referred to by the Japanese Christians as a "Sei Nen Kwai" (Young Men's Christian Association), thus perhaps anticipating by two or three years the formation of the Tōkyō Association; but it is equally true that the Society in the Northern Island never exerted any appreciable influence in extending its organization to other parts of the empire.

In considering the beginning of the Tōkyō Young Men's Christian Association and of the movement which it inaugurated amongst the young men of Japan, it is instructive to note that it was preceded in time at least by the "Tōkyō Christian Association," an organization of foreign residents, chiefly English and Americans, engaged in Government and Missionary service. This "Christian Association" was a society of the type which in both England and America had preceded and in some measure led up to the Young Men's Christian Association. It was largely social in its character, and had female as well as male members. Amongst those who were prominently active in it was Professor Walter Dixon, afterwards of Australia, but at that time holding the chair of English Literature in the Imperial University. It was organized in 1878 and ceased to exist after two or three years. It may not have given the suggestion of a Young Men's Christian Association to the young men who founded the

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\* Cf. page 97.

"Kirisutokyo Sei Nen Kwai," but still its meetings had been held near to their place of organization, many of its members were their friends and finally upon its dissolution it gave over to them a valuable reference library of 500 volumes, to the possession of which the importance and stability of their Association in its early years was largely due.

The early records of this first Japanese Young Men's Christian Association are missing, but it is said to have held its first meeting in 1879, in Shinsakanacho Ginza, in a house where Mr. Tamura was holding evangelistic meetings. The chief promoters were Messrs Ibuka, Kozaki, Tamura, and Uemura, all of whom have since become prominent in the Christian ministry. Their work seems to have been confined to enterprises requiring the united efforts of the different Churches and denominations represented in their membership. They conducted large Evangelistic meetings, held members' meetings for religious and philosophical discussions, published at intervals the first numbers of the *Rikugō Zasshi*,\* and circulated the books of their library. In this way the Association served as a centre for the Japanese side of the Protestant Christian life of the Capital, but until its reorganization its working membership was almost wholly clerical.

In other parts of the empire like Associations were soon formed. They were not carefully organized and had no other bond of union than their Christian character and their common use of the name "Sei Nen Kwai." In many cases they were strictly the Young People's Societies of the churches with which

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\* Cf. p. 98.

they, in the great majority of cases, were severally connected.\* The oriental character of the nation naturally discouraged the participation of young women in the movement and thus the Sei Nen Kwai of Japan came to be recognized both at home and abroad as Young Men's Christian Associations. It was this report of them that led Mr. Swift to come to Japan in 1888. They were then stated to number about 200 and that estimate seems conservative as nearly every one of the Protestant Churches at that time had its "Sei Nen Kwai."

More closely resembling the Tōkyō Young Men's Christian Association, was the Association in Osaka, which in 1886 had erected a large hall, the joint gift of friends of the Young Men's Christian Association in England, Australia and the United States. This building having a capacity of 1700 persons, has been an important aid to the evangelistic work of the Osaka churches, but the shape of the structure which was designed to furnish merely one large auditorium, has not tended to help forward the development of Association work as that is commonly understood.

The participation of the American Associations in this work came about in the following way: Mr. J. T. Swift, then General Secretary of the Association in Orange, N. J., early in 1887 applied to the American International Committee of Young Men's Christian Associations to be sent to Japan as their representative. His application set forth a conviction that the experience of the Young Men's Christian Associations of

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\* When the Rev. F. E. Clark D.D. visited Japan in 1893 many of these societies became connected with the Young People's Society of Christian Endeavor.

England and America should be placed clearly before the young Associations in Japan, that they might thereby be led to avoid the mistakes which had characterized the first years of Association work in other lands, and by a clear recognition of the principle that the Association must be not a competitor with the Church but rather its servant, make the only ultimate purpose of its existence the leading of unbelieving young men to baptism and church membership. This application was rejected by the Committee.

In the same year, during the sessions of the Student Summer School at Northfield, Mr. Moody received from Rev. J. L. Amerman, D.D., Rev. J. H. DeForest, D.D., W. N. Whitney, Esq. M. D. and others a petition urging that he use his influence to persuade Christian college graduates to come to Japan as candidates for positions in Government schools. This petition was handed by Mr. Moody to Mr. Morse, the General Secretary of the International Committee. Mr. Morse, in turn, sought the counsel of the Secretaries of the various mission Boards, who advised that the work should not be undertaken by the Committee. But the Boards themselves were unable to undertake it, and so in order to improve what seemed an important opportunity for the evangelization of the student class in Japan a compromise was effected by the organization of the Foreign Educational Committee, which was composed of the Secretaries of most of the Mission Boards having offices in New York City, together with Mr. Morse, representing the Young Men's Christian Associations, and one or two wealthy laymen. This Committee began operations in 1887 and up to 1895 had sent to Japan fifteen men from nine different

Universities and Colleges in the United States and Canada: in their church affiliations they represented seven denominations. In Japan these young men taught in thirteen government schools and colleges besides rendering from time to time special service as instructors in seven different Mission schools. Their work was under the supervision of an interdenominational committee of missionaries under the chairmanship of the Rev. J. L. Amerman D.D., and was by them adjudged to be fruitful of much good. In several places persistent opposition to mission work was overcome and new towns were opened as mission stations through the quiet influence of these Christian young men in government employ. Much Bible work was done by them amongst the students themselves.

These teachers received only their travelling expenses to Japan and were pledged to a three years' term of service. The opposition to things foreign which began in 1890 reduced the demand for more teachers of English, but there still remain in Japan six of the entire number, three of whom have become members of missions, and two—Professor Frank Muller, D. Sc., and Professor C. M. Bradbury, Ph. D.—continue in government service.

The work of this Foreign Educational Committee has been described at length both on account of the interest attaching to the movement itself, and also because it makes plain the fact that the Young Men's Christian Association did not push itself unbidden into the mission field: on the contrary, although the men serving under the Foreign Educational Committee were in each case sought out by the College Secretaries of the International Committee, and though that

Committee in every instance raised all the money necessary to place them on the field, it was content to do the whole in the name of the Committee which virtually represented the various mission Boards interested in it. One of these teachers, Mr. Swift arrived in Japan in February 1888, and was stationed by the Foreign Educational Committee's Advisory Committee in Tōkyō to act as its Secretary. And it was not until a year later that, upon the advice of prominent missionaries and Japanese clergymen, the International Committee decided to appoint him its Secretary for Japan and so to begin its first work in a foreign mission land.

The introduction of Association work into the schools and colleges of Japan may properly be said to have begun in the autumn of 1888. The condition of the Christian students in the non-Christian schools prompted the step. Their state of isolation and discouragement in the face of the constant opposition of their unbelieving comrades, was clearly shown by a meeting held in the Tsukiya Bashi (Tōkyō) Presbyterian church (Rev. N. Tamura, pastor) in October of that year. The chief promoter of this meeting was Mr. Naojiro Murakami, a graduate of the Doshisha and then a student in the First Higher Middle College, and its object was the formation of a College Association amongst the students of the three Government Colleges in Tōkyō, viz :—the Imperial University, the First Higher Middle College and the Higher Commercial College, but the number of Christian students in all of these colleges together was thought to be so small as to render the organization of even a joint Association hardly practicable. To the surprise of all nearly thirty

young men were present, and in their speeches it was many times repeated that they, coming from many different parts of the Empire, had each felt that he was standing alone, the only Christian amongst hundreds of unbelievers. As a result of that meeting not one but three College Associations were formed, beginning a movement which now touches most of the Government and Mission schools of the Empire.

In 1889 Mr. L. D. Wishard, until then the Senior College Secretary of the American International Committee, spent nine months in Japan as representative of the Central International Committee (Geneva, Switzerland).<sup>\*</sup> He visited and advised with the young men teaching under the Foreign Educational Committee, held large and successful evangelistic meetings in nearly all of the educational centers, organized College Associations and sought from missionaries the opinions and counsels which shaped the course of the American International Committee in the appointment of their Secretary for Japan. Mr. Wishard also established the Students' Christian Summer School, patterned after Mr. Moody's Summer School at Northfield. The first Session was held at the Doshisha early in July 1889, Mr. Wishard being President. The sessions have been continued yearly, the average attendance being about four hundred, and it has undoubtedly exerted a strong influence, being the one yearly gathering open to all students. Unfortunately, however, it has gradually departed from the type of gathering properly known as Christian Students' Summer Schools and has assumed more of the character of a Chautauqua, much time

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<sup>\*</sup> Cf. p. 146.

being given to the presentation of philosophical and scientific themes. This is perhaps due to the fact that its management has been in the hands of a committee elected entirely anew each year from the undergraduates of the schools interested. For this reason it is responsible to no Christian body and though by many considered as an enterprise of the Young Men's Christian Association it is not such: it has in fact, repeatedly refused to acknowledge any such relationship, or even to admit the presentation of Association work at its meetings.

In 1890 the International Committee sent to Japan a second representative, Mr. R. S. Miller, a graduate of Cornell University and for some time General Secretary of the Cornell University Young Men's Christian Association.

In the same year Mr. Seijiro Niwa, a graduate of the Doshisha, was chosen General Secretary of the Tōkyō Association. This Association, the early history of which has been given above, was gradually reorganized during the years 1889-1891 and its management placed in the hands of a Board of Directors elected under a constitution based upon "the Evangelical Test of Active Membership." All the members of this Board are Japanese laymen, its first president being the Hon. Taizo Miyoshi, President of the Supreme Court. In 1897, he was succeeded in the presidency of the Association by Captain R. Serata, I. J. N. The property of the Association is held by a Board of Trustees all of whom are Japanese gentlemen, a majority of their number being pastors of churches in Tōkyō. The Association building is located in "Kanda," the district of Tōkyō most frequented by young men from the

provinces,—a class at once most promising and most tempted. The Association's Report for 1895 shows a membership of 372, an enrolment of 122 in the evening classes, 23 young men in the boarding-house and a total attendance of 6,120 at the young men's meetings conducted by the evangelist, Mr. K. Matsumura. In addition, a reading-room, library, attractive parlours, social meetings and lectures on popular subjects are maintained. A magazine, the "Kirisutokyo Sei Nen" (The Christian Young Man) has a monthly circulation of 520 copies. An interesting testimonial to the effect of this work was given by President Oshikawa of the Tohoku Gakuin who in the autumn of 1896 baptized in the towns about Sendai, two hundred miles from Tōkyō, a number of young men who in reply to his question, stated that their first inclinations to a Christian life were received in the rooms of the Tōkyō Association. On account of this quasi national character, both in respect of the class of young men amongst whom it works and of the results following from it, the International Committee has been led to make it the only exception to the general rule that the Committee's Secretaries should exert themselves to develop Associations which from the first should be self-supporting. The sum granted yearly for this purpose—in 1896, \$500. (Gold)—is being steadily diminished. The enforcement of this policy of self-support hinders the development of the Associations in other places. Of these latter the most prominent are those in Osaka, Yokohama, Nagoya, Wakayama, and Tamba. Some forty others are in more or less regular correspondence with the Tōkyō Association.

In the winter of 1896-7, the College Association

work received a new impetus from the visit of Mr. J. R. Mott, Secretary of the World's Student Christian Federation, and formerly College Secretary of the American International Committee. Mr. Mott visited nearly all of the important educational centers between Nagasaki and Sendai, speaking to the students of at least forty schools. His evangelistic meetings for students were the largest of the kind ever held in Japan. His visit was also fruitful in strengthening the eleven College Associations and in organizing others so that the total number is now thirty-one. Of these, twenty-five met in a Convention on January 18-19, 1897, and formed the Student Young Men's Christian Association Union of Japan. The Central or Permanent Committee of this Union is composed, one-third of representatives of Government Schools, one-third of Presidents of Mission Schools and one-third of foreign missionaries. The Constitution framed by the Convention was strongly conservative. The Japanese Union has recently become a branch of the World's Student Christian Federation, being represented in that Union by the Rev. Y. Honda and Rev. M. Oshikawa, as Corresponding Members, and by its Chairman, the Rev. K. Ibuka, M.A., as delegate to the Federation's Convention at Northfield in July 1897.

In 1888 a friend in the United States gave \$25,000. (Gold) towards the erection of an Association building in Tōkyō. In 1889 the sum was increased by subscriptions making the total \$60,000. Of this sum \$50,000. was to provide a building and a building-sustention fund for the Tōkyō Association, and \$10,000. for like purposes for the joint use of the Associations in the Imperial University and the Higher Middle College,

Tōkyō. The former building was completed in May 1894: the latter has, because of certain complications, not yet been begun. In 1893, through the efforts of Professor Theodore W. Gulick of the Government's Higher Middle College in Kyōto, a sum of two thousand dollars was secured and a building erected for the Association composed of students in that institution.

In conclusion it should be stated that the Japanese Associations are entirely independent of any foreign body, but every effort has been made in both city and college work to bind them close to those Japanese churches which accept the Lord Jesus Christ as divine and as the only Saviour, and the Holy Scriptures as the only infallible rule of faith and life. From the very nature of the work the burden of it has been borne by the Japanese Christians. Whatever advantage may have resulted from the efforts of the International Committee's representatives has in great part been due to the constant and sympathetic counsel of the missionaries, who personally and through an Advisory Committee have given them the help of their riper experience and maturer judgment.

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### 3. THE WORK OF THE BIBLE AND TRACT SOCIETIES.

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#### *The Bible Societies.\**

Previous to the year 1890 the work of Bible circulation in Japan was carried on by three separate agencies

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\* For this account of the work of the Bible Societies' Committee, I am indebted to the Rev. Henry Loomis, Agent of the American Bible Society in Japan.

representing the National Bible Society of Scotland, the British and Foreign Bible Society and the American Bible Society. It was plainly evident that the presence of three agencies working independently in so small a field led to much rivalry and many evil practices on the part of the Bible sellers, besides occasioning a considerable waste of money. Therefore a plan was formulated in the early part of 1890 for a consolidation of the whole work under a joint committee consisting of an equal number of British and American representatives. The number of agents was also reduced to two, the British Societies being represented by Mr. George Braithwaite and the American Bible Society by the Rev. Henry Loomis.

The arrangement for the united work went into operation on the 1st of July 1890. New methods were instituted and tried for a while but experience has shown that a system of colportage which made the compensation dependent upon the efficiency of the men, and also permitted the sale of other books in connection with the Scriptures, is the most efficient as well as the most economical. The plan of union has worked harmoniously and successfully. By dividing the work between the two agents the highest efficiency as well as economy is secured.

During the period since 1890, the sales have not equalled those of former years. Owing to various causes the demand for Scriptures has not been as large as in former years, and yet the work has gone on with results that have shown its importance and necessity as one of the great agencies in the Christianization of Japan. One interesting fact is that all the work of publication is done by a Christian firm in a very satis-

factory manner. By this means also the various editions can be produced in all varieties of style at a cost much less than in England or in America.

Recently an edition of the Gospel of Luke has been printed in point characters for the use of the blind; and it will no doubt be very useful to that large and unfortunate class which needs so much the comfort that the Gospel alone can give. The recent war between Japan and China was the occasion of the exhibition of a confidence in the value and teachings of the Bible on the part of the army and navy officials which was as remarkable as it was gratifying. Upon application to the War Department permission was freely given to distribute copies of the Gospels to all the soldiers. Similar privileges were also granted in the Navy. To the surprise of those engaged in the work, the officers have very generally shown a readiness to facilitate the distribution, and in many cases have been very active and helpful. By permission of the proper authorities Scripture distribution was also carried on among the prisoners of war and in the hospitals. Among the sick and wounded the Scriptures were especially welcome, and were evidently helpful to the spread of Christianity. This work has been continued since in most of the military hospitals, and has been the means of reaching many that were otherwise inaccessible. The total distribution to the Army and Navy reached an aggregate of about 125,000 copies. As the soldiers afterwards returned to their homes many of them have aroused an interest in the study of the Bible and in Christianity among their relatives and friends, and thus in an unexpected way the war has helped to spread Christianity in China and Japan.

But the most important fact in connection with this particular work was the official recognition of Christianity on the part of the Japanese Government. Hitherto it has been merely tolerated; and of late years there has been a very general feeling of antagonism towards Christianity because it was thought by some to teach doctrines in conflict with the Japanese idea of loyalty. But hereafter it is not likely to be urged against the Bible that it is a dangerous book, because the Government has approved of, and encouraged its circulation.

Since the union of the Societies in 1890 the circulation has been as follows,

						Copies.	
						Sold.	Donated.
From	July	1st 1890	to December	31st 1891		81,453	1,717
"	January	" 1892	" "	" 1892		37,090	6,826
"	"	" 1893	" "	" 1893		35,605	40,615
"	"	" 1894	" "	" 1894		94,158	19,781
"	"	" 1895	" "	" 1895		128,187	129,391
"	"	" 1896	" "	" 1896		88,022	12,434
Total.....						464,515	210,764

At the suggestion of one of the officials portions of the Scriptures have been distributed among the policemen and prostitutes of Tōkyō and Yokohama. In the former case there has been much encouragement, and a special mission has been organized for their benefit. In the latter case it is difficult to decide how much good has been accomplished.

In the cities of Yokohama, Nagoya and Sendai personal visitation has been made from house to house and a copy of one of the Gospels given at each place where it was found to be acceptable. It was a surprise to those engaged in this work to find so many who were ready to receive some portion of the Word of God.

Copies of the Testament have also been supplied to many of the physicians and post-masters in the country, as also to the station-masters on the various railway lines. Much has also been done in supplying Scriptures to the convicts in the prisons of Japan and among those in the Northern part of the country a very hopeful interest has been awakened in connection with Bible distribution and Christian work.

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### *The Tract Societies.*

In 1890 arrangements were made for uniting the work in Japan of the American Tract Society and that of the London Religious Tract Society, under the care of a Committee of American and British Missionaries, which is styled *The Tract Societies' Committee*. The effect has been to increase very greatly the extent of the work and also to secure more efficient care in the preparation of the books published. This committee does not employ colporteurs. It is for the most part a publishing Society, though it makes small grants of certain of its minor publications to those who wish to distribute them.

The Statistics for the past year are given in the following extract from the last Annual Report :—

#### Free Grants.

During the year, 259 Christian workers have received the usual annual grant making the total of 141,389 copies bearing cash value of \$1382.43. In addition, 498 vols. of Books have been donated as special grants of the value \$129.39. Total Books and Tracts given as free Grants 141,887. The total cash value of which \$1511.82.

## Sales.

	COPIES	VALUE.
Books.....	4,909	1,362.14
Tracts.....	<u>319,117</u>	<u>2,408.42</u>
	324,026	3,770.56

These figures show that the work has been successful even beyond that of last year, a year of more than ordinary prosperity owing to some peculiar conditions. A comparison of the Free grants also shows an advance by a decrease.

	COPIES.
Total Grants for.....1895 were	153,030
"    "    "    .....1896 were	<u>141,887</u>
Decrease.....	11,143
Total Sales.....1895 were	287,830
"    "    .....1896 were	324,026

Taking these figures by way of comparison, we find the following satisfactory issue, viz., a decrease in 1896 of 11,143 copies as compared with the grants of the previous year, and an increase in the sales of 36,196. Thus for the first time in the history of the work the sales have been more than double the grants.

This work of the Tract Societies' Committee, important though it is, must not be supposed to represent the whole of the religious literature apart from the Scriptures, now circulated in Japan. While no other organization can compare with the Committee as regards the number of books and tracts sold, nearly every mission has its publishing agency, and these in the aggregate, probably issue many more books than the Committee. Private companies also publish Christian books, some of which have a large circulation. The

total volume of literature which flows out from these various sources is already immense and must exert an ever increasing influence upon the thought of the nation.

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#### 4. \*THE SCRIPTURE UNION.

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†The Scripture Union, or ‡*Seisho no Tomo*, as it is called in Japanese which was begun in 1882, continues to work with unabated vigor, arousing with its course of Bible readings an interest in the Holy Scriptures in the hearts of many and encouraging a daily prayerful study of the Bible. At the present time (1897) it has over 11,000 members who have all agreed to read the daily portions regularly during the year. Probably some 10,000 others follow the same daily readings though their names are not down on the roll of members.

The members include men and women of all ages, ranks and stations. About one half are members of different churches, the others being mostly students between the ages of 16 and 30, with quite a sprinkling of teachers in the primary and middle schools, a few soldiers, railway, post and telegraph employees and policemen, some priests and doctors, and about forty blind members. There are also over 500 readers among the prisoners in the Northern island of Yezo.

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\* This account of the work of the Scripture Union has been kindly furnished by Dr. W. N. Whitney of Tōkyō.

† Cf. p. 227.

‡ *Seisho no Tomo* means Friends of the Bible.

Each member pays an annual fee of five *sen*, in return for which he receives a card of membership and a copy of the Reading List. This list varies each year, but always contains a course of readings in the New Testament and Psalms, specially arranged for teaching simple Bible truth. Suggestions as to how to read the Scriptures and advice in regard to self-examination are also given. The readings follow those of the Children's Scripture Union in England in so far as they occur in the New Testament and Psalms. Comparatively few have as yet the whole Bible but for those who possess copies, a supplemental list of readings in the Old Testament has been added. The blind members also have a special list as only the Gospels are as yet published in a form that they can read.

When there are over ten members in one place, they may appoint one of their number to act as their Secretary. There are now 450 such secretaries. The members are scattered in more than 800 different places throughout the empire from the Kuriles to Formosa, as also in foreign lands. Many of them are in localities where there are no Christian churches, outside the path of travelling evangelists. In many places they hold annual meetings, in others, monthly or even weekly meetings are held by them for the study of the Bible and to arouse a wider interest in its teachings. A travelling secretary, supported by friends of the Union in America, visits the principal branches from time to time.

The cost of publishing the Reading Lists and the necessary office expenses have heretofore been nearly met by the annual fee of five *sen* paid by each member, which however is to be increased next year to 8 or 10 *sen*.

In addition to the “\*Magazine” which now has a monthly circulation of about 1300 copies, the Scripture Union issues illustrated leaflets, containing one full-page engraving and two or three stories illustrative of gospel truths. Over one million and a quarter of these have already been circulated. The paper with suitable pictures printed thereon in England has been most generously donated to the Union by the Children’s Special Service Mission. These leaflets are eagerly read and have been the means of leading many to make further enquiry as to the teachings of the Bible.

In order to stir up a wider interest in the Scriptures and encourage its members to work for others, the Scripture Union devised the plan of distributing a copy of the Gospel at every house in some of the larger towns and cities. Under the supervision of the Union and †through the kind co-operation of the Bible Societies’ Committee, Yokohama, Nagoya, Sendai and Fukushima have already been supplied in this way, and the same plan has in some cases been carried out in other towns by individual missionaries. The number of gospels thus distributed has amounted altogether to over 150,000 copies. Toward the cost of these the Japanese Christians have themselves contributed a considerable sum.

The large number of Scriptures given to the soldiers at the time of the war with China gave considerable impetus to the work of the Scripture Union, many of whose members were to be found in the ranks.

The Mission to Policemen, the Railway Mission and the Post and Telegraph Mission, although separate and supported independently, are outgrowths of the Scrip-

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\* Cf. p. 228.

† Cf. p. 335.

ture Union work and are being manifestly used by God to the blessing of souls, and for the spread of the knowledge of the Holy Scriptures.

The importance of the work carried on by the Union can only be measured by the needs of Japan at the present time. Thoroughly undenominational as it is in character, the Union has found its way into all the churches and has been the means of bringing Christians of all denominations together for one common object and has also brought the Gospel to thousands who might never otherwise have heard of it.

The great social and political changes which have taken place in Japan during the last few years, characterized as they have been by a deep desire after knowledge and by a national ambition to include the best of everything in Japan's new civilization, the freedom of the press and the cheapness of printing have together opened a door for the Bible and afforded Christianity an opportunity such as it has perhaps never before come to enjoy in any other country in so short a time.

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## 5. RELATIONS OF THE MISSIONS TO ONE ANOTHER.

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Unfriendly critics often speak of the thirty and more Christian sects warring against one another on Japanese soil, but this picture exists only in the imagination of the critics themselves. Although upwards of thirty distinct missionary organizations are represented in Japan, by means of consolidations and alliances, the

number of churches which by any stretch of language can be called competitive has been reduced to twelve. Of these twelve, five represent twenty-four names in the tables annually published by the Rev. Henry Loomis. Such large success in the work of consolidation is, we maintain, greatly to the credit of the missionary body and indicates a determined purpose to deal with the question of church union in a very practical way.

Even among the churches which may fairly be said to be in competition with one another, it is not true that their relations are inharmonious. There is no doubt a great loss both of men and money, owing to the duplication of forces incident to the large number of distinct ecclesiastical organizations. This loss is much to be deplored. The difficulty, however, is one of organization rather than of faith. In any one of the so-called evangelical churches there is to be found almost as great a range of doctrinal belief as in the entire group and this diversity of opinion proves no serious obstacle to harmonious coöperation. In regard to that which all recognize to be the great, and only necessary aim of Christian effort, these churches are absolutely one. This unity is acknowledged and emphasized by the frequent missionary conferences, as well as by the coöperation of the different missions in the work of the Bible and Tract Societies. In more than twenty seven years of missionary service, the writer cannot recall a single case of conflict between his own and other missions, which has interposed a bar to the most cordial personal intercourse between the missionaries.

The lack of economy is an evil which must be acknowledged and should not be minimized, but this evil must not be attributed to hostile feeling or even to

mutual distrust. It is only ignorance or malice which finds here evidence of an unchristian spirit. The problem of church union is one of great perplexity. It will doubtless be solved some day, but what is needed is not more love and goodwill, so much as more light and a broader view of Christ's Kingdom and the strength of the many forces which He controls and which are working out His glory. While we wait for this light, let us not depreciate, let no one depreciate that Christian love which even now does rule in the hearts of Christ's people.

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## THE FRUITS OF CHRISTIANITY.

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The logical heading of this section might seem to be : "The fruits of the missionary work," but the forces which are working in the interest of Christianity are manifold. They are mutually interdependent and the results of their combined activity cannot be separated and it is wiser not to attempt to separate them.

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### 1. *The Growth of the Churches.*

As has been already intimated the growth of the Churches during the period under review has been far slower than during previous years, but there has been growth, although the manifestations of life and the activities of the Church have been more or less different. The statistics for 1896 will be found in the appendix. In studying these figures it should be borne in mind

that while there may be at times a danger of over-statement, and a too great insistence upon members, there is also very much which cannot be tabulated—and there are very many whom we may reasonably hope have accepted Christianity who do not appear in the lists of the Churches, because they have for various reasons become separated from their Christian associates, but certainly many of them still maintain their attachment to their faith. Such men are frequently found in remote parts of the country and they gladly ally themselves with any Christian workers who come within their reach. They may not be as independent and active as we might wish but they are doing their part in moulding the sentiment of the Japanese people and making them more responsive to the appeals of the Gospel. The value of this service cannot be over-estimated.

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## 2. *Eleemosynary Work.*

The rapid increase in the number of charitable institutions during the past seven years has been most noteworthy. It is impossible to refer to this work in detail, or even to attempt in this chapter any description of the classes into which the various institutions may be divided. Thanks, however, to the kindness of the Rev. James H. Pettee of Okayama, the writer is able to insert in the appendix a very carefully prepared collection of tables which exhibit in a most impressive manner the extent and variety of this important division of Christian activity. These tables are, however, confessedly incomplete. Gratifying though they are, there

is a vast amount of Christian charity which does not admit of tabulation. Christianity may also claim credit for very much which is being done entirely outside of Christian circles, but which is unquestionably due to Christian influence, though as has been said, not necessarily to the work of the missionaries.

During a considerable part of this period, a number of Christian men, most of them men who had served as pastors or evangelists, were employed as teachers of morals in the large prisons of the Hokkaido. They were employed confessedly because they were Christians. They subsequently felt obliged to resign their positions because of a radical change in the personnel of the administration of the prisons, and the introduction of superintendents who were more or less hostile to Christianity. The work of these quasi chaplains was, however, eminently successful. A systematic effort was made to assist released prisoners to obtain situations and to encourage them to lead a useful and self-respecting life. A provincial Governor who had once been a member of the prison bureau recently took pains to inform one of these ex-chaplains that in certain well known mines in his prefecture, the released prisoners from the Hokkaido were always in demand because of their markedly superior character. A large temporary home for these ex-convicts has been established in Tōkyō under the care of Mr. T. Hara, an earnest Christian, who has by many years of earnest work won the confidence of the men he is trying to serve. It has the active support of the present Minister of Justice and other men of equal standing.

The Hon. Taizo Miyoshi who was for many years President of the Court of Cassation, the Supreme Court

of Japan, is devoting himself to the establishment of a reformatory for criminal children. This will be supported in part by the income from his legal practice, but the degree of encouragement he has received warrants the belief that the school will ere long gain an important place in the charities of Japan.

These special charities are mentioned not because they are more worthy than others, but because they are relatively new, and are hardly susceptible of tabulation, while at the same time they illustrate most forcibly the extent to which the Christians are accorded the leadership in the different forms of eleemosynary work, for both these enterprises are receiving to a remarkable extent the support of non-Christian men. They exhibit also the fact that the Christians have gained in some measure the spirit of Him who is "kind to the unthankful and evil."

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### *Conclusion.*

As was remarked at the beginning of this chapter, the period under review has been one of trial. If the attention be fixed upon the statistics of the Churches alone, there is much which is discouraging. The growth of the Churches has been slow and the religious life has sometimes seemed to be at a low ebb; but in no period since the beginning has the influence of Christianity upon society been more marked. A professor in the Imperial University remarked to a colleague a few years ago while admitting that he and his associates were not interested in Christian theology, "In sentiment we are all Christians." The number of intelligent men

who would gladly join in this statement is already very large and it is growing day by day. In everything but religion such men accept the Christian point of view; their plans and hopes for their country are largely based upon Christian ideals. They may not call themselves theists but they are gradually gaining that altitude of mind which in the West inclines men to faith in a personal God. The political, economic, and ethical movements already described illustrate how the future of Japan is bound up with that of Christian nations. She feels, and quickly feels, every movement which stirs Western society. Even the present so-called reaction is nothing less than the manifestation in Japan of the same world movement which has produced anti-Semitism in Germany and the American Protective Association in the United States. The liberal movement in the Churches which causes us anxiety is one and the same with that which is felt in Europe and America.

Upon this close and growing intimacy between the life of Japan and that of the West it is safe to base our forecast of the future. There is a Divine Providence who out of the present unrest all over the world will bring a stronger and more intelligent faith. As the very youthfulness of Japan has made her people feel more keenly the doubts which have disturbed their brothers in other lands so will that same freshness of youth render her more responsive to the new faith. The channels of influence are open. Would that there might course through them none but streams which shall make glad the City of God.

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# APPENDIX.

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# STATISTICS OF CHRISTIAN AND MISSIONARY

INSERTED BY THE COURTESY OF THE

NAME OF MISSION.	Year of arrival in Japan.	Married male mission-aries.	Unmarried male mission-aries.	Unmarried female mis-sionaries.	Whole number of mis-sionaries.	Stations where mission-aries reside.
Presbyterian Church of the United States ...	1859	16	1	22	55	9
Reformed Church in America ... ..	1859	11	...	8	30	8
United Presbyterian Church of Scotland... ..	1874	2	...	...	4	1
<b>The Church of Christ in Japan...</b> ... ..	...	...	...	...	...	...
Reformed Church in the United States ... ..	1879	4	1	2	11	1
Presbyterian Church in the United States } (South) ... ..	1885	9	1	9	28	7
Woman's Union Missionary Society, U.S.A... ..	1871	...	...	5	5	2
Cumberland Presbyterian Church ... ..	1877	4	...	7	15	5
Evangelical Lutheran Mission U.S.A. ... ..	1892	2	...	...	4	1
American Protestant Episcopal Church ...	1859	12	2	8	34	...
Church Missionary Society ... ..	1869	22	7	38	89	...
<b>Nippon Sei Kokuwai</b> ... ..	...	...	...	...	...	23
Society for the Propagation of the Gospel.	1873	6	2	7	21	...
St. Andrews University Mission ... ..	...	...	7	...	7	...
St. Hilda's Mission ... ..	...	...	...	8	8	...
Baptist Missionary Union, U.S.A. ... ..	1860	19	...	17	55	8
Baptist Southern Convention ... ..	1889	3	...	...	6	3
Disciples of Christ ... ..	1883	8	...	8	24	2
Christian Church of America ... ..	1887	2	...	1	5	2
Total Carried Forward to page 352 ...	...	120	21	140	401	72

# WORK IN JAPAN FOR THE YEAR 1896.

REV. H. LOOMIS, YOKOHAMA.

Out-stations where no missionaries reside,	Organized churches.	Churches wholly self-supporting.	Churches partially self-supporting.	Baptized adult converts, 1896.	Baptized children.	Receptions by letter.	Dismissions.	Exclusions.	Deaths.	Present Membership.			
										Men.	Women.	Children.	Total.
21	...	...	...	...	...	...	...	...	...	...	...	...	...
47	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	71	13	58	579	...	321	232	162	109	5,256	5,282	...	10,538
28	...	...	...	...	...	...	...	...	...	...	...	...	...
60	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
12	...	...	...	...	...	...	...	...	...	...	...	...	...
3	1	...	1	11	3	1	...	4	...	28	17	13	58
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
102	60	1	61	421	213	28	39	2	45	...	...	...	6,337
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
...	...	...	...	...	...	...	...	...	...	...	...	...	...
83	25	4	21	176	...	80	78	31	14	...	...	...	1,882
7	1	...	1	9	...	...	...	2	1	30	19	...	49
6	3	...	3	50	...	...	...	...	2	226	144	17	387
5	4	...	4	31	...	...	1	...	2	152	110	...	262
374	165	18	149	1,277	216	430	350	201	173	...	...	...	19,513

NAME OF MISSION.	Year of arrival in Japan.	Married male missionaries.	Unmarried male missionaries.	Unmarried female missionaries.	Whole number of missionaries.	Stations where missionaries reside.
Total Brought Forward from page 350 ... ..	...	120	21	140	401	72
The Kumiai Churches in Co-operation with the American Board's Mission* ... ..	1869	23	...	28	74	13
American Methodist Episcopal Church†... ..	1873	21	...	27	69	8
Canadian Methodist Church‡ ... ..	1873	9	...	15	33	6
Evangelical Association of North America ... ..	1876	2	...	...	4	1
Methodist Protestant Church§... ..	1880	6	...	3	15	3
American Methodist Episcopal Church (South). ... ..	1886	15	1	4	35	8
United Brethren in Christ... ..	1896	...	...	...	...	...
The Scandinavian Japan Alliance ... ..	1891	2	...	5	9	6
General Evangelical Protestant (German Swiss). ... ..	1885	1	1	...	3	1
Society of Friends, U.S.A. ... ..	1885	1	1	3	6	1
International Missionary Alliance ... ..	1891	2	...	1	5	2
Unitarian ... ..	1889	...	1	...	1	1
Universalist ... ..	1890	2	2	1	7	1
Salvation Army ... ..	1895	2	1	5	10	3
Hephzibah Faith Missionary Association ... ..	1894	1	2	...	4	1
Independent (Native) ... ..	...	...	...	...	...	3
Independent (Foreign) ... ..	...	1	...	2	4	...
Total of Protestant Missions 1896 ... ..	...	208	30	234	680	130
Total of Protestant Missions 1895 ... ..	...	200	31	225	656	139
Increase in 1896 ... ..	...	8	...	9	24	...

\* Statistics to March 31st, 1896.

† Statistics to June 30th, 1896.

‡ Statistics to May 31st, 1896.

§ Statistics to August 31st, 1896.

Out-stations where no missionaries reside.	Organized churches.	Churches wholly self-supporting.	Churches partially self-supporting.	Baptized adult converts, 1896.	Baptized children.	Receptions by letter.	Dismissions.	Exclusions.	Deaths.	Present Membership.			
										Men	Women.	Children.	Total.
374	165	18	149	1,277	216	430	350	201	173	...	...	...	19,513
195	72	35	37	266	659	314	802	896	160	5,224	4,639	...	9,863
...	74	3	71	465	105	...	...	...	48	...	...	...	4,387
52	21	3	18	123	27	85	109	...	30	841	869	...	1,710
14	14	...	14	85	25	20	25	35	11	420	415	...	835
5	4	...	4	44	8	11	...	...	...	...	...	...	290
11	12	2	10	66	15	57	67	23	13	...	...	...	542
...	3	...	3	36	5	32	2	...	1	42	37	...	79
27	...	...	...	13	...	...	...	...	...	...	...	...	108
1	1	...	1	4	4	4	...	...	...	57	25	...	82
3	...	...	...	† 36	...	...	16	...	1	54	60	...	114
22	...	...	...	6	...	...	...	...	...	...	...	...	20
...	...	...	...	...	...	...	...	...	...	...	...	...	...
11	...	...	...	16	4	...	8	41	...	49	17	...	66
1	* 6	...	* 6	...	...	...	...	...	...	...	...	...	130
...	...	...	...	12	...	...	...	...	...	15	3	...	18
...	6	6	...	64	...	47	15	12	11	169	146	...	604
...	...	...	...	...	...	...	...	...	...	...	...	...	...
716	378	67	313	2,513	1,068	1,000	1,394	1,208	450	...	...	...	38,361
711	426	80	344	2,516	568	794	779	698	523	...	...	...	38,710
5	...	...	...	...	500	206	615	510	...	...	...	...	...

\* Not churches but Army Corps.

† Admitted to Christian fellowship by public profession of faith in Christ.

NAME OF MISSION.	Boy's Schools (Boarding).		Girls' Schools (Boarding)		Day Schools.		Total Scholars.
	Schools in ditto.	Scholars in ditto.	Schools in ditto.	Scholars in ditto.	Schools in ditto.	Scholars in ditto.	
Presbyterian Church of the United States ...	...	...	...	...	...	...	...
Reformed Church in America... ..	...	...	...	...	...	...	...
United Presbyterian Church of Scotland ...	...	...	...	...	...	...	...
<b>The Church of Christ in Japan</b> ... ..	5	280	12	690	9	900	1,870
Reformed Church in the United States ...	...	...	...	...	...	...	...
Presbyterian Church in the United States } (South) ... ..	...	...	...	...	...	...	...
Woman's Union Missionary Society, U.S.A. ...	...	...	...	...	...	...	...
Cumberland Presbyterian Church ... ..	...	...	...	...	...	...	...
Evangelical Lutheran Mission U.S.A. ... ..	...	...	...	...	...	...	...
American Protestant Episcopal Church... ..	...	...	...	...	...	...	...
Church Missionary Society ... ..	...	...	...	...	...	...	...
<b>Nippon Sei Kokuwai</b> ... ..	5	325	9	319	30	1,954	2,598
Society for the Propagation of the Gospel. ...	...	...	...	...	...	...	...
St. Andrews University Mission ... ..	...	...	...	...	...	...	...
St. Hilda's Mission ... ..	...	...	...	...	...	...	...
Baptist Missionary Union U.S.A. ... ..	2	87	5	242	8	276	605
Baptist Southern Convention ... ..	...	...	...	...	...	...	...
Disciples of Christ ... ..	...	...	1	9	9	475	484
Christian Church of America ... ..	...	...	...	...	3	110	110
<b>Total Carried Forward to page 356</b> ...	12	692	27	1,260	59	3,715	5,667

Sunday Schools.	Scholars in ditto.	Theological Schools.	Students in ditto.	Native ministers.	Unordained preachers and helpers.	Schools for Bible-women.	Pupils in ditto.	Bible-women.	Hospitals.	In-patients treated.	Dispensaries.	Patients treated.	Contributions of native Christians for all purposes during the year, in Yen.	1 yen = 52 cents U.S. Gold.
..	..	..	..	..	..	..	..	..	..	..	..	..	.....	
..	..	..	..	..	..	..	..	..	..	..	..	..	.....	
..	..	..	..	..	..	..	..	..	..	..	..	..	.....	
102	5,477	3	61	49	129	5	124	20	...	...	...	...	16,160.19	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
...	...	...	...	...	...	...	...	6	...	...	...	...	.....	
4	100	...	2	...	2	...	...	1	...	...	...	...	70.50	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
91	3,443	3	59	25	140	...	...	48	5	152	3	2,500	7,390.81	
...	...	...	...	...	...	...	...	...	...	...	2	...	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
75	3,083	1	14	5	42	...	...	21	...	...	...	...	2,232.94	
3	75	...	...	1	4	...	...	1	...	...	...	...	85.00	
12	380	1	5	9	4	...	...	9	...	...	...	...	200.00	
10	356	1	8	4	12	...	...	3	...	...	...	...	227.35	
297	12,914	9	149	93	333	5	124	109	5	152	5	2,500	26,366.79	

NAME OF MISSION.	Boy's Schools (Boarding).	Scholars in ditto.	Girls' Schools (Boarding).	Scholars in ditto.	Day Schools.	Scholars in ditto.	Total Scholars.
Total Brought Forward from page 354... ..	12	692	27	1,260	59	3,715	5,667
The Kumiai Churches in Co-operation with the American Board's Mission* ... ..	1	290	4	195	...	...	485
American Methodist Episcopal Church† ... ..	2	250	8	740	20	2,228	3,218
Canadian Methodist Church†... ..	1	100	3	140	6	236	476
Evangelical Association of North America ... ..	...	...	...	...	...	...	...
Methodist Protestant Church§ ... ..	1	45	1	43	...	...	88
American Methodist Episcopal Church (South). 1	102	2	120	7	274	496	
United Brethren in Christ ... ..	...	...	...	...	...	...	...
The Scandinavian Japan Alliance ... ..	...	...	...	1	10	10	
General Evangelical Protestant (German Swiss) ... ..	...	1	3	3	105	112	
Society of Friends, U.S.A. ... ..	...	1	26	2	25	51	
International Missionary Alliance ... ..	...	...	...	...	...	...	...
Unitarian ... ..	...	...	...	...	...	...	...
Universalist ... ..	...	...	...	6	230	230	
Salvation Army ... ..	...	...	...	...	...	...	...
Hephzibah Faith Missionary Association ... 1	19	...	1	29	48		
Independent (Native) ... ..	1	22	...	...	...	22	
Independent (Foreign) ... ..	...	...	...	...	...	...	...
Total of Protestant Missions 1896... ..	20	1,520	47	2,527	105	6,856	10,903
Total of Protestant Missions 1895... ..	18	1,221	51	3,150	117	6,510	10,018
Increase in 1896 ... ..	2	299	...	...	346	885	

\* Statistics to March 31st, 1896.

† Statistics to June 30th, 1896.

‡ Statistics to May 31st, 1896.

§ Statistics to August 31st, 1896.

Sunday Schools.	Scholars in ditto.	Theological Schools.	Students in ditto.	Native ministers.	Unordained preachers and helpers.	Schools for Bible-women.	Pupils in ditto.	Bible-women.	Hospitals.	In-patients treated.	Dispensaries.	Patients treated.	Contributions of Japanese Christians for all purposes during the year, in Yen.	1 yen = 52 cent U.S. Gold.
297	12,914	9	149	93	333	5	124	109	5	152	5	2,500	26,366.79	
* 120	4,302	1	6	27	71	...	...	17	...	...	...	...	18,451.47	
140	7,340	1	32	85	50	...	...	32	...	...	...	...	7,715.88	
72	2,337	1	6	21	68	...	...	16	...	...	...	...	3,595.19	
83	610	1	3	17	6	...	...	8	...	...	...	...	1,050.00	
20	370	1	5	3	7	...	...	8	...	...	...	...	511.71	
66	1,565	1	6	11	31	...	...	3	...	...	...	...	600.00	
3	* 100	...	...	2	5	...	...	1	...	...	...	...	175.28	
12	250	...	1	4	6	...	...	2	...	...	...	...	.....	
3	46	1	6	2	3	...	...	...	...	...	...	...	50.00	
7	305	...	...	...	7	...	...	2	...	...	...	...	43.00	
4	100	...	...	1	8	...	...	1	...	...	...	...	10.00	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
5	95	1	3	3	6	...	...	2	...	...	...	...	118.85	
...	...	...	6	8	...	...	...	...	...	...	...	...	300.00	
...	...	...	...	1	2	...	...	...	...	...	...	...	.....	
5	290	...	...	3	7	...	...	3	...	...	...	...	1,516.39	
...	...	...	...	...	...	...	...	...	...	...	...	...	.....	
837	30,624	17	223	281	610	5	124	204	5	152	5	2,500	60,504.56	
783	28,192	19	295	290	519	5	124	282	2	3,869	8	14,788	62,939.84	
54	2,432	...	...	...	91	...	...	...	3	...	...	...	.....	

\* Approximate.

# COMPARATIVE STATEMENT OF CHRISTIAN WORK IN JAPAN FOR THE YEARS 1890 AND 1896.

BY REV. H. LOOMIS.

	1890.	1896.	Increase.	Decrease.
Married male missionaries ... ..	175	208	33	...
Unmarried male missionaries ... ..	39	30	...	9
Unmarried female missionaries ... ..	189	234	45	...
Whole number of missionaries ... ..	577	680	103	...
Stations where missionaries reside ... ..	93	130	37	...
Out-stations where no missionaries } reside ... ..	423	716	293	...
Organized churches ... ..	297	378	81	...
Churches wholly self-supporting ... ..	54	67	13	...
Churches partially self-supporting ... ..	193	313	120	...
Baptized adult converts ... ..	4,431	2,513	...	1,918
Baptized children ... ..	468	1,068	600	...
Receptions by letter... ..	98	1,000	902	...
Dismissions ... ..	153	1,394	1,241	...
Exclusions ... ..	33	1,208	1,175	...
Deaths ... ..	120	450	330	...
Total Present Membership ... ..	32,380	38,361	5,981	...
Boys' Schools (Boarding) ... ..	18	20	2	...
Scholars in ditto ... ..	2,676	1,520	...	1,156
Girls' Schools (Boarding) ... ..	43	47	4	...
Scholars in ditto ... ..	3,083	2,527	...	556
Day Schools ... ..	56	105	49	...
Scholars in ditto ... ..	3,426	6,856	3,430	...
Total Scholars ... ..	8,758	10,903	2,145	...
Sunday Schools ... ..	514	837	323	...
Scholars in ditto ... ..	24,115	30,624	6,509	...
Theological Schools ... ..	21	17	...	4
Students in ditto ... ..	350	223	...	127
Native ministers ... ..	129	281	152	...
Unordained preachers and helpers ... ..	455	610	155	...
Schools for Bible-women ... ..	6	5	...	1
Pupils in ditto ... ..	126	124	...	2
Bible-women ... ..	96	204	108	...
Hospitals ... ..	2	5	3	...
In-patients treated... ..	202	152	...	50
Dispensaries ... ..	6	5	...	1
Patients treated ... ..	2,299	2,500	201	...
Contributions of native Christians } for all purposes during the year in Yen (1 yen=52 cents U. S. Gold) ... ..	69,324.95	60,504.56	...	8,820.39

# ROMAN CATHOLIC MISSION IN JAPAN.

(STATISTICS TO SEPTEMBER, 1896).

Archbishop ... ..	1
Bishops... ..	3
Missionaries (European) ... ..	93
Priests (Native) ... ..	20
Catechists (Native) ... ..	321
Marianites, Friars (European) ... ..	25
Novices Native ... ..	2
Sisters (European) ... ..	83
Sisters (Native) ... ..	11
Novices (Native) ... ..	34
Stations and Districts ... ..	80
Congregations ... ..	256
Churches, Chapels, &c. ... ..	214
Women employed for nursing the sick and Catechetical instruction ... ..	235
Seminaries ... ..	1
Pupils in ditto ... ..	42
Colleges ... ..	2
Pupils in ditto ... ..	206
Boarding Schools for Girls ... ..	3
Pupils in ditto ... ..	180
Primary Schools :	41
Pupils in ditto ... ..	2,982
Orphanages ... ..	20
Children in ditto ... ..	2,021
Industrial Schools ... ..	29
Pupils in ditto ... ..	622
Dispensaries ... ..	16
Hospital for Lepers ... ..	1
Inmates of ditto ... ..	76
Hospital for the aged ... ..	1
Inmates of ditto ... ..	24
Infant Baptisms :	
Christian Parents ... ..	1,590
Heathen Parents ... ..	1,315
Adult Baptisms ... ..	2,765
Total Adherents ... ..	52,177

## GREEK CHURCH IN JAPAN.

(STATISTICS TO DECEMBER 31ST 1896.)

Unmarried male missionary	...	...	...	...	...	1
Whole number of missionaries...	...	...	...	...	...	1
Stations where missionaries reside	...	...	...	...	...	1
Out-stations where no missionaries reside...	...	...	...	...	...	224
Organized churches	...	...	...	...	...	168
Churches wholly self-supporting	...	...	...	...	...	1
Churches partially self-supporting	...	...	...	...	...	167
Baptized adult converts, 1896	...	...	...	...	...	937
Baptized children	...	...	...	...	...	
Deaths	...	...	...	...	...	360
Total Present Membership	...	...	...	...	...	23,153
Boy's School (Boarding)	...	...	...	...	...	1
Scholars in ditto	...	...	...	...	...	53
Girls' School (Boarding)	...	...	...	...	...	1
Scholars in ditto	...	...	...	...	...	77
Day Schools	...	...	...	...	...	2
Scholars in ditto	...	...	...	...	...	69
Total Scholars	...	...	...	...	...	199
Theological Schools	...	...	...	...	...	1
Students in ditto	...	...	...	...	...	11
Native ministers...	...	...	...	...	...	22
Unordained preachers and helpers	...	...	...	...	...	170
Contributions of native Christians for all purposes during the year, in Yen. (1 yen=52 cents)	...	...	...	...	...	5,126.51
U. S. Gold)	...	...	...	...	...	

# INSTITUTIONAL CHURCH WORK IN JAPAN WITH A CENSUS OF HER CHRISTIAN CHARITIES.

---

By REV. J. H. PETTEE.

This is a practical age. A spirit of work, the harnessing of faiths and theories to the facts and tests of daily life has seized upon earnest men everywhere and greatly multiplied the activities of Christians.

This spirit born in the west, one of the latest, most vigorous and hopeful scions of a true Christianity, has found its way to the far east and disturbed the slumbers and superstitions of centuries. It is also an era of money, machinery and material prosperity. In no one way has Japan shown the influence upon her of the stirring west so much as in this. She feels the thrill of every new invention, of every fresh discovery.

The sword of the *samurai* gives place to the pen of the statesman and that in its turn is largely used on the national ledger. It is a notable fact that nearly all the members of the present cabinet are men of wealth and that the business men of the land, lifted hardly a generation ago from the lowest grade of society, not only sit at banquets side by side with Ministers of state but wield today an equal power with university graduates in the councils of the nation.

Now it were as unwise as it would be impossible to keep this spirit out of the churches. They with society at large must breathe this newer ozone, must move along these practical lines or dulled by the stupor of doubt and disfavor drop hopelessly to the rear. Not merely so, it is the privilege and duty of Christ's representative body on earth to step to the front and so far as possible lead in the ethical as well as in the spiritual evolutions of the times.

That the church in Japan is taking such a manly step and is entering with alacrity and an encouraging degree of success upon this larger service for God in society, it is the purpose of the present chapter with its accompanying tables to make evident.

I. As a help however to the better understanding of the census that follows and to a clearer knowledge of the position and outlook of the church today in regard to practical charities and institutional methods, let us first glance briefly at a few characteristics of the Japanese people, facts in their history and conditions of their country that bear upon the matter under review.

(1). Hero Worship. All Japan loves a great leader.

In war or peace, state or church, school or trade, the cry has ever been and still is for men who in force of will, keenness of intellect, strength of arm, skill of fingers, bent of character or devotion of purpose may step to the front and lead the masses.

This means that the history of Japan has been the history of a few men. The power of strong personality has never played a larger part in the progress of any people than in that of the Japanese.

Now associate this inborn love of loyalty to a trusted leader with a great lack in old Japan of any proper sense of individuality and the reader may infer how easy it was for the masses to lose themselves in their leaders. He was their conscience, their intellect, their other self, aye their very self.

And still further associate with it the spirit of benevolence and the result may be imagined. No wonder that the mothers of some of Mr. Hara's 156 befriended ex-convicts placed his picture on their god shelves and offered rice cakes before it, that even foreign missionaries have been practically worshipped, or that the children in asylums always address their superintendent by the endearing name of *ottotsan* (father). An orphan girl referring to Mr. Osuga the founder of the Kojo Gakuin, at Oji a lovely suburb of Tōkyō, said with passionate earnestness, "He is my real father." The name of this most worthy institution, by the way, has been changed recently to Takino-gawa Educational Garden in order not to remind the girls of their being orphans.

(2). Love of Change.

Restless activity and delight in the new is a prominent characteristic of the Japanese. Critics usually call them fickle, but the flavor of that word is unduly severe. They are possessed of a lively temperament that abhors stagnation and yet works only under a pressure. Every new thing whether in buttons or Biblical criticism must be tried. They have no ingrained reverence for what is hoary—except as a curiosity. They can change their cabinets, their educational systems or their religions as nonchalantly as other peoples change their crockery or their clothing.

Of course old customs and superstitions that have been current for centuries, still hold a firm place in the affections of the common people, but many minor changes have occurred in them, so that often they deserve an

entirely new name, and of late years the disintegration of even these favorite beliefs has been remarkably rapid.

Now among such a people there is little danger of institutionalism being carried to an extreme. Schools and churches, societies for moral reform and benevolent ventures of every sort spring up like mushrooms and die as quickly. It is a slight exaggeration to imply that *churches* have died by the whole-sale. But foreign money and labor alone have accounted for the exception and many such organizations, once flourishing bodies, have only a name to live at the present time while not a few have actually ceased to exist. Doubtless there will be a revival or resurrection of these later but with noteworthy changes.

As for schools, once flourishing but now extinct, their name is legion. In a certain city a private Christian school was once registered as No. 25. Four years later it had risen to be No. 2, all below it having either died out or received charters under new names.

Owing to the craze for English, the forced bunching of foreigners at a few open ports, the sheer necessity of engaging in educational work if one lived in the interior, and the deep seated suspicion—not to call it hatred—of the western religion rife in the land, the early missionaries were practically compelled to give themselves largely to institutional work of an educational nature. This gave a direction to methods of work which has never entirely changed. Urgent appeals and earnest advice to foreign missionaries even to-day, counsel them to pay *more* rather than less attention to teaching and other forms of practical work. It may be remarked in passing that as a rule those missionaries especially ladies who have given much of their time to such kinds of service have been freest from anti-foreign attacks by ardent nationalists.

But with few exceptions like the Doshisha at Kyōto, Meiji Gakuin and Aoyama in Tōkyō, *Kyōritsu Jo-Gakkō* at Yokohama, the Baptist Girls' School in Tōkyō, and Kōbe Girls' School (now College), those earlier educational ventures have long since ceased to exist and the few that remain have passed through a variety of changes.

Moreover the Japanese possess no proper sense of obligation to the founders of an institution to continue it *as it was established*. It seems to them of greater importance to respond promptly to the varying moods and needs of the people than to follow on the lines laid down in the past.

They idealize the thought of loyalty to the *spirit* of former instruction or compact but fret under the restraints of any *practical application* thereof. This widespread characteristic especially among the *shizoku* (samurai) class not only accounts for many rapid evolutions, sometimes of an alarming nature, in Christian as well as non-Christian institutions, but emphasizes the need of such organized charities as we are reviewing to cultivate that less

visionary, more evenly balanced type of character, that results from continued organized effort along fixed lines.

We feel that one great mission of the Christian church in Japan has been and still is *to teach continuity of organized effort and a deeper sense of responsibility in the use of all trust-funds*. The samurai spirit in old Japan despised money, courted debts and welcomed death as an honorable release from all personal obligations. The samurai spirit of the transition period, was ignorant of practical matters, reckless in its investments and visionary in its ideals. The samurai spirit of new Japan is growing covetous, crazy for world wide distinction and callous of high ethical or spiritual obligations.

Now simple preaching and the ordinary work of churches highly important as these are, do not appear sufficient to break the fascinating leadership of material prosperity, the glitter of gold and glory that is dazzling the vision of modern Japan.

Preaching without the backing of character and a benevolent purpose affecting this life as well as the next, seems at a discount in the orient. The people have been fed for centuries on fine words and they are weary of them. Said a devout Christian Japanese last year to Col. Wright, the chief officer of the Salvation Army; "We are awaiting your work, not words. Our countrymen are longing to see some of your admirable work for the lower classes. The time for abstract Christian doctrine has passed, and every one is waiting for Christianity in the concrete."

Many of the best attended Sabbath Schools to-day are those associated with a day school for poor children, an orphanage or some Christian industrial movement. In fact some of these charity day schools are themselves almost Sunday Schools, the Bible and hymn book being regularly taught. Miss Haworth's schools in Osaka may be named as an example. In many of the night schools or classes—of which there must be scores yes hundreds throughout the country—English and the Bible are taught side by side. On an average nearly every missionary is connected with some such practically helpful service.

It is not customary now as frequently in earlier times to use the Bible as a text book for English, and hence we are spared the hearing of just such stilted Biblical expressions as for example is said to have been used on one occasion by a lad when bidding his teacher good day, "Farewell. Peace be with thee. Verily, verily I say unto thee, I will come tomorrow."

A further word as to the need of schools for the poor. Every one praises—and justly—the efforts of the Japanese government during the present era to educate the masses. That 3,000,000 of her children should be found in the public schools is a fact highly creditable to the nation. But no Christian

worker conversant at all with the condition of the poorer classes can fail to see the need of much being done by private charity for their proper elevation.

One city with a population of 55,000 reports 2500 children, who are receiving no education because their parents are unable to pay the small school fees required. No wonder the missionaries there felt the urgent need of a ragged school for some of these and hastened to open one.

Japanese gaolers turn loose every year tens of thousands of convicts, who speedily find their way back into prison, unless rescued and given employment by some such mission as Mr. I. Hara's in Kanda, Tōkyō.

As for the Christian orphan asylums their founders were simply compelled by what they personally saw, to open these homes. Let the history of the Baptist orphanage at Chōfu speak for all. Miss H. M. Browne writes of its inmates :—

“Five were sold or about to be, when we took them; eight cast off to become waifs or beggars; six had respectable widowed mothers unable to support their families; one of the three foundlings was out in the fields several days before found, and one all but murdered by its mother; five of our children had been beggars, one being born a beggar. Of the twenty seven, nine have begged more or less. Three are *etc.* Suicides, murders, whole families in prison much of the time, runaway parents, and sisters sold to a life of shame, are items in their family histories.”

Y. M. C. A. workers in “Tōkyō, knowing the immoral influences surrounding young students at the capital, felt compelled to open a boarding house and provide musical entertainments for young men.

The low ideas prevailing concerning the education of girls was an ample excuse for the starting and sustaining by Christians foreign and native of a large number of girls' schools—no fewer than eighty at the present time.

II. Passing now from these general observations on the character of the people and their need of institutional aid under Christian influences, we would make the following comments on the census tables below and the work they represent.

(1). The tables themselves *do not claim to be complete.*

The collection of their statistics was begun in the interests of private study and a certain local charity. Thrice revised they have reached their present dimensions, and chancing to be the fullest available have been requested on *very short notice* for use in this book. *We regret all omissions* especially that in the time at our command it has been impossible to secure *detailed* information concerning Roman Catholic institutions. Our totals of such in table No. IX. are taken from Mr. Loomis's annual statistics.

(2). In all the tables the order of geographical location followed is from north to south. One object in compiling these statistics was to ascertain the

exact location of charities for future guidance in economizing missionary effort.

(3). It should be *distinctly understood* that many of the institutions here-in reported have *no special denominational affinities* and nearly all are wider in their constituency and work than any single sect. We classify each institution under the denomination of the mission *from whose work it sprang* or *with which it is in the closest connection*. With this explanation we feel that no injustice is done to those schools or asylums that disavow all denominational allegiance.

(4). Pioneer Institutions.

As stated above nearly every preacher in the early days was likewise a teacher. The schools were usually started by a missionary associating himself with a Japanese, behind whom he frequently hid his objectionable foreign personality.

During the past ten years Japanese themselves have assumed the leadership in this work and launched many an educational enterprise. A peculiar feature of this movement has been the association together of Christians and non-Christians on a more or less avowed Christian platform. Schools in Sendai, Niigata and Kumamoto may be mentioned as examples. These schools have all disbanded, but they did great good while they lasted, especially in the matter of breaking down prejudice against Christian workers. They proved a stepping stone to two other classes of schools that have appeared upon the scene during the past three or four years. (a) regular schools largely if not entirely controlled by Christians—in some cases recognized by the government—which attempt no direct religious work during school hours and (b) schools for poor students in which the idea of self help is strongly emphasized. A young man like Mr. Koizumi of Okayama, having fought his own way to a college diploma, takes upon himself as a lifework the teaching of poor lads and at the same time of implanting within them a spirit of true independence. He supports himself by teaching in another school while the boys earn their living by working eight hours a day. By means of a communistic plan voluntarily entered upon, the stronger, more skilful workers bear a proportionately larger share of the daily burden. All rise at four A. M. in order to have two morning hours for study and the manly, sacrificial spirit of the whole school is intense.

The Methodist schools at Aoyama in Tōkyō, and near Kōbe, the U. S. Reformed Church one at Sendai and the Tōkyō Baptist Academy have regularly organized industrial departments by which fully 200 students are enabled to support themselves. At the Sendai school alone, 55 poor students by working three hours a day and five on Saturday are enabled largely to care

for themselves. Their industries are newspaper and milk delivering, running a laundry, peddling oil, *shoyu* (soy) and *miso* (bean curd), and gardening.

The first Christian Orphanages were opened by Roman Catholics as early as 1871.

The first Protestant to engage in this form of Christian service was Mr. J. Ishii of Okayama. He was a medical student, but being powerfully influenced by the example of George Müller and others, threw up his course five months before graduation thus sacrificing his diploma—that he might not be divided in heart—burned his medical books, and solemnly devoted his life to the care of needy children. The asylum was opened in Sept. 1887 and during the past ten years, has befriended nearly 500 different people. The present number of inmates is 294 and so far as daily food goes the institution is nearly self-supporting.

Founded in faith and later developing an earnest spirit of self-help, it now sustains several vigorous industries, publishes a monthly paper in Japanese and a bi-monthly one in English, engages in much evangelistic work and aims at a threefold education—that of head, heart and hand—for all its inmates.

Mr. Hayashi's Orphanage at Mombetsu, Hokkaidō, Mr. Hongo's at Nishi Nasuno-hara, Mr. Kaneko's at Maebashi, Mr. Osuga's at Oji, Mr. Igarashi's at Gifu, Mr. Kobashi's at Osaka and several others *all founded by Japanese*, breathe the same spirit, of high ideals realized through self-denying labors. A Christian church that in so short a period has produced such practical proofs of a love that delights in service of the hardest sort for the humblest poor rightly commands the confidence of her bitterest critics.

Mr. Osuga has recently taken up the work of training imbeciles in connection with his home for girls. There are also two leper asylums under Protestant and one under Catholic influences, one home for rescued women, two blind asylums and several schools for Ainu children. This last work is entirely in the hands of English Episcopalians. All the older Missions have engaged more or less in medical work and notwithstanding the advanced state of medical service in modern Japan the Christian church still sustains over 30 hospitals and dispensaries, together with two or three training schools for nurses, and carries on a large amount of charitable work among the suffering poor.

A comparatively new form of activity is the Kindergarten. The Japanese government began this form of school work in 1876, but Christian Kindergartens were first opened by Presbyterians in Tōkyō about 1888 and by Congregationalists at Kōbe in 1890. Today there are no fewer than twenty throughout the country, fully half being for the poorest Japanese.

A still newer form yet is that of a home for factory operatives. Mr. Inoue a Presbyterian preacher having opened one at his own house in Osaka

"Settlement work" is now formally inaugurated, Mr. S. Katayama after long training abroad having opened his "Kingsley Hall" in Kanda, Tōkyō.

(5). Present condition and outlook.

Of regularly conducted educational institutions possessing a full corps of teachers, extended curriculum and more or less apparatus, girls' schools far outnumber those for boys. There are only about 40 such schools for young men as against nearly 80 for young women. The reason for this is the proportionate neglect of girls' education by both government and people. Should Mr. Naruse, a Christian man by the way and long connected with Christian schools, succeed in establishing his proposed university for women, for which the assistance of many weighty names has been secured, and other schools public or private be opened for girls, the so called Mission schools may meet with sharp competition in the near future. Will it not be the part of far seeing wisdom for Christians forgetting denominational differences to concentrate on a few schools of recognized excellence and keep those up to the increasingly exacting demands of this progressive age and people? A beginning in that line was made by two Tōkyō schools in 1890.

These tables compared with earlier statistics reveal a marked tendency in all the Missions to reduce the number of their high grade schools and increase that of schools for the poor or for special classes of sufferers. In other words the charity idea is more and more emphasized.

It should be remembered that a large amount of personal and organized effort along practical lines is not included in the accompanying tables.

Judge Miyoshi a devout Christian, and till recently chief justice of Japan's highest court, is devoting his time and talents to pleading the cases of deserving poor and is about to organize a greatly needed reform school based on Christian principles.

Mrs. Neesima and others engaged for months in Red Cross service at Hiroshima during and after the war with China. The Tōkyō Y. M. C. A. sustains a Reading Room which is patronized by an average monthly attendance of 334 readers. At the time of the great earthquake in 1891, the floods of '94 and '95, the tidal wave disaster of 1896 and the Hachioji fire of the present year, Christians were first on the ground—aside from the government—with their organized relief work. There are sailors' homes, chiefly for foreigners, in Yokohama, Kōbe and Nagasaki. Some of the active work of the 52 C. E. Socs. is of a philanthropic nature, there are more than one hundred women's societies for various social reforms, and a wide range of Christian literary activity. Nearly all the temperance and social purity work, so prominent at times, has been pioneered and pushed by Christian people.

Baroness Sannomiya and others in benevolence, Miss T. Sono in educational work for ladies of the aristocracy, and Mrs. Sakurai in labors for the advancement of women, are earnest in helpful service.

Many of the societies originally started by Christian women have been merged in larger local ones that include progressive women of all religions. The Osaka ladies send their money this year to the Indian Famine Relief fund.

The last money, twenty cents, earned by a devoted Christian Woman, was sent after her death a few weeks ago by the husband to the Armenian Orphanage fund being raised in Boston, Mass.

We know of a country bank where through the influence of one Christian young man, who I regret to add seldom finds time to attend church, not a single employee uses *sake* or tobacco. In several places Christian business men have furnished or are planning to furnish employment for poorer Christians, where these latter may be able to keep the Sabbath and guard the morals of themselves and their families. A Christian merchant has recently offered to educate two indigent lads and such cases are not infrequent. Some educational as well as evangelistic work has been undertaken in behalf of Koreans and Formosans.

A few years ago as noted elsewhere in this book a great reactionary wave against Christianity and her churches swept over the land. Many trusted leaders were thrown off their feet, some of whom are now regaining their standing. Concerning others we entertain a hope similar to that felt by a Japanese brother, who died a year ago, in regard to a fellow worker who had given signs of losing his faith. "I believe that even if———becomes an avowed atheist, he will yet regain his faith."

Now how did the church as a whole meet this grave emergency? These tables give one answer. She stopped theorizing and went to work. Hardly less preaching than before—but certainly more practice. Society at large had said, "We are sick of sermons. You Christians are too much like the priests, good for funerals only. Moreover your religion is anti, or at least extra-Japanese. We prefer the native born or that which has become thoroughly naturalized by centuries of residence among us." So the church went into the world and set to work. Unfortunately in many cases the operation was reversed, the world going into the churches. Members were not strong enough to meet the strain. Their temperance, Sabbath keeping and other principles went down and they themselves proved a great stumbling block to others.

But men like Ando Taro, and Sho Nemoto in temperance, Hara, Ishii, Hayashi and Osuga in practical benevolence, with educators like Oshikawa and Honda, laymen like Judges Miyoshi and Maki, deacons like Imamura and

Shirai, politicians like Kataoka, Sakamoto and Ehara, business managers like Kōno and Nakamura, have not only stood for the right but have engaged themselves in much practical service of great value.

The complexion of the church at present may be described therefore as ethical and practical rather than theological and spiritual.

We have no thought of underrating the place and power of simple preaching, but it is not within the province of the present chapter to emphasize that or record the direct evangelistic labors—certainly of inestimable worth—of fully one thousand Catholic and Protestant congregations. Spirit must lead, creed is a necessity, faith all important, but we are treating of a spirit that lives for the body, a creed that is realized in conduct, a faith that finds expression in the works of true benevolence. We rejoice that such a practical purpose more and more governs the churches of this land, and we deem it a privilege to call attention to the large number and wide variety of excellent practical charities now organized and fulfilling their legitimate mission.

In short the Christian church in Japan has kept up with the best spirit and demands of the age, and become institutional, practical, philanthropic. As represented in her best members she is neither too worldly nor too other worldly. She has passed through a severe ordeal and come forth tried as by fire. She has vigor enough left to sustain, with outside help, all these great charities, is more and more assuming the responsibility of carrying and controlling them herself, and with all her faults and failures is setting an example of sustained, helpful, high souled service that is the despair of Buddhists and other rivals, the joy of thoughtful Christians and the increasingly acknowledged hope of this whole progressive empire.

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TABLE No. I.  
CHRISTIAN SCHOOLS FOR YOUNG MEN.

Name and Class.	Location.	Date.	No. of Students.	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Tō O Gijiku.</i> Night School. <i>Tōhoku Gakuin.</i>	Hirosaki. Sendai.	1896 1886	30 154	Meth. Epis. U.S. Reformed Ch.	tuitions & Miss. "	... \$10,000.	..... Has indust. depart. 65 stud. Work 3 hrs. day & 5 on Sat. Organized by Rev. J. W. Saunby. M. Kunoki director.
Eigakuin Young Men's Schl. <i>Hokuriku Gakkō.</i>	Kanazawa. "	...	86	Can. Meth.	"	1,000.	Chugakko (Middle School) grade.
Kofu Boys' School.	Kofu.	1883 1894	35 80	Presby. Can. Meth.	"	400. ...	Organized by Rev. M. Kobayashi.
Orthodox Eccles. Sem. Theo. ( <i>Sei Kyō Shin Gakkō</i> ). <i>Sei Kyō Denkyō Gakkō.</i>	Surugadai, Tōkyō. Surugadai, Tōkyō.	1875 1873	53 11	Russo Greek. " "	"	10,000. 2,000.	Yearly donations of parents and others, \$200. For training catechists.
<i>Meiji Gakuin.</i> Theo. " Acad. <i>Aoyama Gakuin.</i> Acad. Dept. " " Theo. "	" " " "	... ... 1879 1879	25 55 98 16	Presby. Reformed. Meth Epis. " "	" " " "	70,000. 150,000.	{ At Shiokane, Shiba, Tōkyō. { Rev. K. Ihuka President. ( Annual income \$18,000. { Monthly Expense per pupil 4-5 yen.
" " College. Trinity Theo. School. ( <i>Sen Ichi Shin Gakkō</i> ). St. Paul's College. ( <i>Nikkō</i> ). Tōyō Eiwa Gakkō. For Young Men.	Tsukiji, Tōkyō. " " "	1883 ... ... 1884	25 23 100 150	" " Am. Epis. " " " Can. Meth.	" " " "	... ... ... 11,000.	{ Y. Honda President. { Rt. Rev. J. McKim, D. D. President. Rev. T. S. Tyng, Principal. S. Ebara M. P. President.



## CHRISTIAN SCHOOLS FOR YOUNG MEN.—(Continued).

Name and Class.	Location.	Date	No. of Students.	Denom.	How Supported.	Value of Plant.	General Remarks.
Nagoya Theo. Sem. <i>Meido Gakkō</i> , Night School <i>Shiritsu Jinjo Chugakkō</i> .	Nagoya. " Nara.	1896 ... 1887	3 10 100	Prot. Meth. Eng. Epis. Am. Epis.	Tuitions & Miss. " "	... ... \$10,000.	Organized by A. R. Morgan. ..... Managed by a com. of directors appointed by Bishop.
Doshisha Acad.	Kyōto.	1875	250	Cong.	} Endowment Gifts and Tuition.	250,000.	Founded by Rev. J. H. Neesima, LL.D.
" College.	"	1875	40	"			Rev. T. Yokoi President of whole university.
" Theo.	"	1875	8	"			Assumed financial independence Jan. 1st, 1897.
" Science School.	"	1875	12	"			Ann. income \$15,641. Land 21,091 <i>tsubo</i> Bldgs 3,132 <i>tsubo</i> .
" Law " Night " "	" " "	1875 1896	3 40	" "	Tuitions.	...	(1210 <i>tsubo</i> —1 acre.) W. L. Curtis, Eng. and Bible taught.
Holy Trinity Divinity School.	Osaka.	1884	13	Eng. Epis.	W. C. Jones' fund.	20,000	Students receive a living allowance from school.
Taisei Gakkwan Acad.	"	1886	Day 41 Night 69	} Cong. Eng. Epis.	Tuitions.	100.	Bible taught.
Momoyama Gakuin.	"	1890	50		" & Miss.	10,000.	By Rev. J. Dunn. Middle school grade.
Osaka English School.	"	1892	35	Baptist.	" "	...	Eng. and Bible taught. Rev. W. Wynd.
Baptist Boys' School.	"	1894	60	"	" "	...	Eng. only. Ann. inc. \$500.
2 English Night Schools.	"	1894	80	Cumb. Pres.	" " Sp. fund.	...	Eng. and Bible taught.



TABLE NO. II.  
CHRISTIAN SCHOOLS FOR YOUNG WOMEN.

Name and Class.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant	General Remarks.
<i>Senshu Jo Gakkō.</i>	Otaru.	1895	26	Presby.	Tuitions & Miss.	...	Miss Rose. Especially for poor girls.
<i>Hokusei (North Star) Jo Gakkō.</i>	Jo Sapporo.	1886	55	"	" "	...	Miss Smith. 29 <i>sen</i> for day pupils, 18 boarders.
Kushiro <i>Jo Gakkō.</i>	Kushiro, Hokkaido.	...	20	Eng. Epis.	...	...	Ann. income \$780, and tuitions. Expense \$3, per month.
<i>Sei W'a</i>	Hakodate.	...	20	"	Tuitions & Miss.	...	Day School
Hakodate	"	1880	41	Meth Epis.	" "	...	Board. " Miss Hampton.
<i>Iai</i>	"	1880	144	"	" "	...	Day " Baucus.
Hirosaki	Hirosaki.	1886	41	"	" "	...	" " Phelps.
Sendai	Sendai.	1895	57	"	" "	...	" " Mead.
Shinrei	"	...	20	Baptist.	" "	\$5,000.	Miss L. Zurfluh. Ann. income
Miyagi	"	1896	58	U. S. Refrmd.	" "	5,000.	" \$2,950.
Yonezawa	Yonezawa.	1889	15	Meth. Epis.	" "	...	Miss Atkinson. Day School.
Takata Eiwa <i>Jo Gakkō.</i>	Takata.	...	20	Presby.	" "	...	Av. exp. per pupil \$3.20.
<i>Jōmō Kyōei</i>	Maebashi.	...	40	Cong.	" Gifts.	1,300.	....
Kanazawa	Kanazawa.	1884	30	Presby.	" Miss.	4,000.	....
Yamanashi	Kofu.	1889	50	Can. Meth.	" "	3,500.	By Miss S. A. Wintemute.
<i>Joshi Shin Gakkō.</i>	Surugadai, Tōkyō.	1876	77	Russo Greek.	" "	9,000.	Mrs. Annie Kwanno. \$300. pd. by parents yearly.
St. Margaret's School. ( <i>Nikkō</i> ).	Tsukiji, Tōkyō.	...	73	Am. Epis.	" "	...	T. Shimizu.
Ladies' Seminary.	Ban-cho, "	...	37	" "	" "	...	Mrs. T. Okashima.

## CHRISTIAN SCHOOLS FOR YOUNG WOMEN.—(Continued).

Name and Class.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Tōyō Eisei Jo Gakkō</i> .	Azabu, Tōkyō.	1884	50	Can. Meth.	Tuitions & Miss.	\$11,000.	By Miss M. J. Cartmell. Miss Munro.
Sarah Curtis Home.	"	1875	50	Baptist.	"	11,000.	Tuitions— $\frac{1}{3}$ of School expenses. Miss A. H. Kidder.
Aoyama <i>Jo Gakkō</i> .	Aoyama, "	1884	135	Meth. Epis.	"	...	By Miss Schoonmaker. Miss Watson.
St. Hilda's Miss. School.	Azabu, "	1888	40	Eng. "	"	...	<i>Shō Gakkō</i> under Gov. rules. Bible taught.
Young Ladies' Institute.	"	1890	97	Presby.	"	35,000.	Formed by union of Graham Sem. and <i>Sakurai Gakkō</i> .
6 Girls' Schools.	"	...	1278	Meth. Epis.	"	...	By Mrs. Bishop and others.
Industrial and Train. School.	"	1890	9	Universalist.	"	...	Miss Osborn. Expense per month \$3
Girls' Union ( <i>Kyōritsu Jo Gakkō</i> ).	212 Bluff, Yokohama.	1871	90	Undenom.	"	...	By Women's Union Miss. Soc. Expense \$5.
Ferris Seminary.	178 Bluff, Yokohama.	1875	96	Dutch Reformed.	"	20,000.	Rev. E. S. Booth. Ann. income \$1,500.
4 Girls' Schools.	Yokohama.	...	614	Meth. Epis.	...	...	Day Schools.
Anglo-Japan. Girls' School.	244 Bluff, Yokohama.	1885	55	Prot. Meth.	Tuitions & Miss.	...	Biblical and secular education.
<i>Soshin Jo Gakkō</i> .	34 Bluff, Yokohama.	1891	136	Baptist.	"	10,000.	Miss C. A. Converse.
Shizuoka, "	Shizuoka.	1889	31	Can. Meth.	"	...	" Cunningham.
<i>Tōkai</i> "	"	1892	20	Universalist.	"	...	"
<i>Saiyū</i> (Pure Stream) <i>Jo Gakkō</i> .	" Nagoya.	1888	67	Meth. Epis.	"	...	By Misses Wilson & Danforth.
<i>Kinjo</i> (Gold Castle) <i>Jo Gakkō</i> .	"	1889	50	Presby.	"	...	.....

## CHRISTIAN SCHOOLS FOR YOUNG WOMEN.—(Continued).

Name and Class.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Tottori <i>Jo Gakkō</i> .	Tottori.	1887	30	Cong.	Tuitions & Gifts.	...	.....
Doshisha "	Kyōto.	1877	48	"	" " "	\$5,000.	Land 3,500 <i>taubo</i> . Bldgs. 408 <i>taubo</i> .
St. Agnes School. ( <i>Heian</i> ).	"	...	84	Am. Epis.	" Miss.	25,000.	Rev. A. D. Gring. Prof. H. Tamura. Expense \$4.50.
<i>Bairava Jo Gakkō</i> .	Osaka.	1878	79	Cong.	" Gifts.	...	Rev. A. Miyake. Expense \$4.
Wilmina Girls' School.	"	1884	25	Cumb. Pres.	" Miss.	9,200.	Boarding dept. aims at self-support. Ann. income \$2,500.
<i>Nanivava Jo Gakkō</i> .	"	1886	60	Presby.	" "	30,000.	Board. dept. self-support. Ann. income \$750.
Bishop Poole Girls' School.	"	1890	77	Eng. Epis.	" "	12,000.	Miss K. Tristram.
Ladies' Institute.	"	...	40	Am. Epis.	" "	...	By Mrs. B. T. Laning.
Kōbe College. ( <i>Jo Gakkein</i> ).	Kōbe.	1875	72	Cong.	" "	15,000.	By Miss Talcott. Ann. income \$1,000 and tuitions.
Kōbe Girls' School. ( <i>Shōin</i> ).	"	1888	30	Eng. Epis.	" "	25,000.	By Rev. H. J. Foss.
<i>Shiurui Jo Gakkō</i> .	Himeji.	...	25	Baptist.	" "	10,000.	Miss E. R. Church.
Tsuyama "	Tsuyama.	1897	20	Cong.	" Gifts.	25	Mrs. Takenouchi, Mrs. White and others.
<i>San Jō</i> "	Okayama.	1886	65	"	" "	2,500.	No foreign teacher. Expense \$4.
<i>Junsai</i> "	Takahashi, Bitchu.	1880	163	"	" "	3,200.	No foreign teacher. Mrs. Fukunishi.
Matsuyama <i>Jo</i> "	Matsuyama.	1886	92	"	" "	10,000.	Expense \$4.50 if all branches taken.
Hiroshima "	Hiroshima.	1890	72	So. Meth.	" Miss.	6,000.	Miss Gaines. Tuitions range from 15 to 60 <i>sen</i> .

## CHRISTIAN SCHOOLS FOR YOUNG WOMEN.—(Continued).

Name and Class.	Location.	Date.	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Kōjō Jo Gakuin.</i>	Yamaguchi.	1890	20	Presby.	Tuitions & Miss.	\$2,000.	Middle School grade. Expense \$4. Miss Bigelow.
Heinrich Memorial Home ( <i>Bitoku Jo Gakkō</i> ).	Chofu.	1891	25	Baptist.	" "	5,250.	Miss Blunt. On Mt. Holyoke plan.
Fukuoka Girls' School.	Fukuoka.	1884	80	Meth. Epis.	" "	10,000.	Boarding School. Mrs. C. Van Patten.
Kumamoto <i>Jo Gakkō</i> .	Kumamoto.	1881	35	Cong.	" "	1,200	By Rev. D. Ebina No foreign teacher.
<i>Kiwasani</i> (Living Water) <i>Jo Gakkō</i> .	Nagasaki.	1879	195	Meth. Epis.	" "	40,000.	Miss E. Russell. Ann. income \$1,000. Expense \$3.50.
Sturges Sem. ( <i>Ungasaki</i> ).	"	1887	52	Reformed Church.	" "	9,000	By Miss Brokaw. Ann. income \$2,800.

Total 64 Schools with 5,041 Students.

TABLE NO. III.

## TRAINING SCHOOLS FOR WOMEN.

Name and Class.	Location.	Date.	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Kamihyōfu Gakkō.</i> Nurses' Training School.	Nagano.	1895	5	Eng. Epis.	Mission.	...	Miss Smith.
St. Hilda's. <i>Deudō Gakkō</i>	Azabu, Tōkyō.	1889	18	" "	" "	...	Bible School. Miss Thornton.
<i>Seisho Gakkwan.</i> Bible School.	"	...	24	Presby.	...	...	.....

TRAINING SCHOOLS FOR WOMEN.—(*Continued*).

Name and Class.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Bible Readers' School. ( <i>Λίγριται</i> ).	212 Bluff, Yokohama.	1881	124	Undernom.	Gifts.	...	On faith system.
Bible Training School.	Yokohama.	1883	20	Meth. Epis.	Mission	...	By Miss Higgins.
Dennan Bible Institute.	Tsu, Ise.	...	16	Cumb. Pres.	Gifts.	...	.....
<i>Doshisha Kanbyōfu Gakkō</i> .	Kyōto.	1888	10	Cong.	"	...	.....
Bible Women's Home.	17, Osaka.	1890	4	Eng. Epis.	W. C. Jones' fund.	\$3,000	By Miss Cox. Miss Boulton.
Kōbe Women's Evan. Schl.	Kōbe.	1884	21	Cong.	Mission.	1,800.	By Misses Barrows & Dudley.
Nurses' Training School.	"	1891	7	Eng. Epis.	S. P. G. Mission.	...	.....
Kochi Bible School.	Kochi.	...	10	Presby	...	...	.....
Training Class.	Saga.	...	4	"	R. C. A's fund.	...	.....
Total 12 Schools with 263 Students.							

TABLE NO. IV.  
KINDERGARTENS.

Name..	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Kindergarten.	Hakodate.	1895	20	Meth. Epis.	...	...	.....
"	Tōkyō.	1892	25	"	...	...	.....
The Tsukiji Kindergarten.	Tsukiji, Tōkyō.	Jan. 1896	25	Baptist.	Tuitions.	\$100.	School is for foreigners.
Shintomi-chō <i>Yachi-en</i> .	"	May 1896	50	"	Miss. funds.	...	" " poorest Japanese.



TABLE No. V.  
SCHOOLS FOR THE POOR.

Name.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
School for Poor.	Sapporo.	1894	40	Society of Friends.	Private gifts.	...	By Dr. Nitobe.
" " " "	"	1895	20	Presby.	Miss. funds.	...	T. Iwanaga.
Commercial Night School.	Otaru.	1894	35	" "	Tuition.	...	Tsuda.
School for Poor Children.	Ishikari.	1894	30	Ger. Reform.	Miss. funds.	...	By M. Oshikawa. S. Fukui.
2 Schools for Boys & Girls.	Hakodate.	1877	69	Russo Grk.	" "	\$1,500.	By Mission. Rev. P. Yamagaki.
School for Poor.	Aomori.	...	30	Am. Epis.	" " and fees.	...	By Miss G. Suthon. Rev. J. Chappell.
<i>Kūdō Kwai.</i> (Work Soc.)	Sendai.	1892	64	Ger. Reform.	School funds of Tōhoku Gakūin and work of inmates.	...	By M. Oshikawa.
Youth's Self-Help Society.	"	1893	35	Meth. Epis.	...	...	Miss F. E. Phelps.
<i>Fūwa Shō Gakkō.</i>	Kanazawa.	1886	70	Presby.	Miss. funds.	...	By Miss Porter. M. Atoji.
<i>Kanazawa Shō Gakkō.</i>	"	...	74	" "	" "	...	Children's school.
Kawakami Industrial School.	"	1893	30	Can. Meth.	" "	...	By Wom. Miss. Soc. of Can. Meth. Church.
<i>Jizen Gakkō.</i>	Fukui.	1894	20	Presby.	Private Cont.	...	Rev. G. W. Fulton.
Independent School	Tōkyō	1889	30	" "	...	40.	By Mrs. T. Kato.
Fukuei Kwai.	"	1894	52	Christian.	S.S. in Louisville, Ky.	...	By Miss K. V. Johnson. Mrs. Wakayama.
Komagome Himmin Gakkō	"	1894	73	Methodist.	Komagome Can. Meth. Church.	...	By Rev. M. S. Kobayashi. M. Naritomi.

SCHOOLS FOR THE POOR.—(*Continued*).

Name.	Location.	Date	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Harrison Memorial Girls' Industrial School.	Aoyama, Tōkyō.	1892	50	Methodist.	Partially Self-Supporting.	...	Miss E. Blackstock.
Keimō Shō Gakkō No. 1.	Aoyama, Tōkyō.	...	150	Presby.	Partially Self-Supporting.	...	By Mrs. Dr. Draper. Miss M. B. Griffiths.
Work School.	Hongō, Tōkyō.	...	20	Methodist.	...	...	.....
Shinagawa Shō Gakkō.	" " "	...	90	" "	Partially Self-Supporting.	...	.....
Ragged School.	Shinami-cho, Shiba, Tōkyō.	1889	62	Eng. Epis.	Miss. funds.	...	By Archdeacon Shaw. M. Nakamura.
School for Poor.	Matsushita-cho, Tōkyō.	...	...	Am. "	" " and fees.	...	By Mission.
Keimō Shō Gakkō.	Atagoshita, Tōkyō.	1880	225	Presby.	Miss. funds and Tuitions.	\$1,500	By Rev. O. M. Green. Mrs. J. M. McCauley.
Seikei " "	Kobiki-cho, Tōkyō.	1882	125	Baptist.	Miss. funds and fees.	200.	By Rev. and Mrs. White. Komoriya. Children's School.
School for Poor.	Kameoka-cho, Tōkyō.	...	30	Am. Epis.	Miss. funds.	...	By K. Kaiba.
" " "	Odawara-cho, Tōkyō.	...	30	" "	Miss Perry and conts.	...	By Miss A. M. Perry.
" " "	Hatcho-bori, Tōkyō.	...	30	" "	Miss Perry and conts.	...	" " " "
" " "	Tsukuda-jima, Tōkyō.	...	30	" "	Miss Perry and Work.	...	" " " " Industrial Weaving School.
Day School for Poor.	Shintomi-cho, Tōkyō.	1887	73	Eng. "	Miss. funds.	...	By Archdeacon Shaw. K. Naito.
Charity Class.	Koishikawa, Tōkyō.	...	20	Baptist.	...	...	By Miss Whitman.

## SCHOOLS FOR THE POOR.—(Continued).

Name.	Location.	Date	No of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Faithful Friend's School.	Shiba, Tōkyō	Jan. 1895	30	Society of Friends.	Miss. funds, donations & tuitions.	\$ 20.	By G. Binford. Primary School.
Place of Showing the Light.	" "	Sept. 1895	50	Society of Friends.	Miss. funds, donations & tuitions.	...	By Joseph Cosand. C. Kaifu. Primary School.
<i>Jokō Gakkō.</i>	Koishikawa, Tōkyō.	Feb. 1895	81	Evang. Prot. Miss. (German and Swiss).	Conts.	1,000.	By Mission. S. J. Kinoshita and Miss E. Inazawa. Primary School.
<i>Sainin Gakusha.</i>	Azabu, Tōkyō.	...	30	Christian.	...	...	.....
School for Poor.	Kawagoe, "	...	30	Am. Epis.	Miss. funds.	...	By Rev. J. C. Ambler.
" " "	Kudan, "	...	30	" "	" "	...	By Mission.
" " "	Shitaya, "	...	30	" "	" "	...	" "
<i>Joshi Shokugyō Gakkwan.</i>	Reinanzaka, "	1895	23	" "	Work.	200	N. Ugawa. Wom's Indust. Schl.
School for Poor.	Onnabake, "	...	30	Am. Epis.	Miss. funds and fees.	...	By T. Yamagata.
<i>Sumiyoshi-chō Aūdō Shō Gakkō.</i>	Chiba Ken	...	220	Presby.	Miss. funds and tuitions.	1,500.	By Mrs. J. C. Hepburn. Misses Ballagh and Case.
Night School.	Sumiyoshi-cho, Yokohama.	1873	20	" "	Local Christians.	...	By S. Shimizu.
Yōrō In Night School.	Nishino, Aichi Ken.	1892	25	Can. Epis.	Miss. funds.	...	By Rev. J. C. Robinson. Has an industrial department.
Airin-sha " "	Nagoya.	1895	40	Cong.	Vol. conts. and tuitions.	60.	By Dr. Gordon. Christian teachers; Bible & Hymn book daily, S. S. well attended.
Kwassui Shō Gakkō.	Kyōto.	1892	80	Presby.	Miss. funds and tuitions.	100.	By Miss Haworth. Miss Ono. A Private School taken over by the Mission.
	Osaka.	1894					

## SCHOOLS FOR THE POOR.—(Continued).

Name.	Location.	Date.	No. of Students	Denom.	How Supported.	Value of Plant.	General Remarks.
Shō Gakkō.	Osaka.	1897	100	Presby.	Miss. funds and tuitions.	...	By Miss Haworth.
Fukushi Charity School.	"	1891	87	Am. Epis.	Miss. funds.	\$300.	By Bishop McKim. Y. Haya-shi.
Industrial Society.	"	1891	25	Japan " Church.	" "	...	By Japan Episcopal Church. Chikashige.
Fukyū Jinjō Shō Gakkō.	Wakayama.	1891	45	Cumb. Presby.	Conts.	50.	By Harutakeyama. K. Takimoto.
Night School for Poor.	"	...	35	" "	Wakayama Church.	...	By Rev. Aoki. Assisted by resident missionary.
" " "	Kōbe	1888	100	Cong.	Conts.	50.	Ry Tamon Church. M. Kobayashi. Matches and Soap Factory. Songs and Prayer 3 times daily.
Zenrin Night School.	"	1896	24	Baptist.	Miss. funds and fees.	...	By Teachers of Kindergarten. Mrs. Thomson.
Night School.	"	Jan. 1896	30	Cong.	Gifts and conts.	...	By Miss Dudley. Mrs. Kokubu.
" "	Okayama.	1891	10	" "	Women's Soc.	...	By Okayama Church. Mrs. Tsuji.
Hanabatake Jinjō Shō Gakkō.	...	1896	25	" "	Miss Adams and friends.	20	By Miss Adams. Mr. H. Onoda. School recognized by Gov.
Way of Salvation House.	Yonago, Hoki.	1894	25	Eng. Epis.	Vol. conts.	...	By Mr. Mori. Mr. Okajima.
Industrial and Night School.	Matsuyama.	1891	60	Cong.	Miss Judson and friends.	...	By Miss C. Judson. S. Nishimura.
" " "	Miyazaki.	1893	15	" "	Vol. conts.	...	By Mission and Church. M. Hara.

SCHOOLS FOR THE POOR.—(Continued).

Name.	Location.	Date.	No. of student.	Denom.	How Supported.	Value of Plant.	General Remarks.
Industrial and Night School.	Miyakonojō.	1890.	25	Cong.	Support & Vol. Conts.	..	By H. Moteki.
" " "	Nagasaki.	1892.	50	Meth. Epis.	Self-Support.	..	By Epworth League. C. Toyama.
Night School.	Kagoshima.	1896.	50	Cong.	Tuitions & Conts.	..	By Kagoshima Christians. School for young men.
Total 60 Schools with 3,032 Students.							

TABLE NO. VI.  
ORPHAN ASYLUMS.

Name.	Location.	Date.	No. of inmates.	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Hokkai Kōjin.</i>	Mombetsu, Hokkaido	1892	23	Presby.	Work & Conts.	..	By T. Hayashi. 1350 acres of which 120 now under cultivation. Total cost \$1,650. Payable within 8 years from 1894.
Morning Star Asylum.	Nishi Nasunohara, Tochigi Ken.	1891	41	Cong.	Vol. conts. Work on Farm.	..	17 families of colonists. By S. Hongō.
Jōmō Orphanage	Maebashi, Joshū.	1892	16	..	Work of family.	..	By H. Kaneko.

ORPHAN ASYLUMS.—(*Continued*).

Name.	Location.	Date.	No. of Inmates.	Denom.	How Supported.	Value of Plant.	General Remarks.
Orphanage.	Kanazawa.	1893	13	Can. Meth.	W. Miss. Soc.	...	By Miss Veazey.
Kanazawa Orphanage.	"	1893	29	Presby.	Private gifts.	...	By Mrs. Winn. J. Hiroki.
Girls' Orphan Asylum.	Oji.	1890	40	Episcopal.	Vol. conts. and Work. Epis. funds.	\$1,500.	By R. Osuga.
John Bishop Orphanage.	Azabu, Tōkyō.	1892	25	Eng. Epis	Miss. funds.	...	By S. Hilda's Mission. Mrs. Yoshida.
St. Andrew's "	"	1891	13	" "	Vol. conts.	2,200.	By Archdeacon Shaw. Baroness Saunomiya and Mrs. Komano.
Yūrō-in	Nagoya.	1891	18	Can. Epis.	" " and earnings.	1,100.	By Rev. J. C. Robinson. See Table VII. p. 388.
Nō-bi Orphanage.	Jitū.	1896	40	Protestant.	Conts. & earnings.	...	By Y. Igarashi.
St. John's Church, Women's Soc. Home for Orphans.	Doshūmachi, Osaka.	1889	22	Ing. Epis.	Board of Officers of W. Soc.	3,500.	By Women's Soc. of St. John's Church. Mrs. K. Kambe.
Orphan Industrial School.	Osaka.	1889	17	Am. "	Work & Conts.	800.	K. Kobashi. Teach Christianity, farming and elementary branches.
Sakai Orphan Indus. School	Sakai.	1893	11	" "	" " "	...	Y. Moriyama. Rug weaving.
Kōbe Orphan Asylum.	Ōbe.	1890	28	Cong.	" " "	350.	K. Yoshikawa. Annual income: \$421.
Okayama "	Okayama.	1887	294	" "	" " "	5,000.	J. Ishii. Including farm colony in Hyuga, earns \$280 a month.
Chofu "	Chofu.	1891	25	Baptist.	Vol. gifts.	...	Miss Brown. Mrs. Sharland, K. Shindo.
Self Help Soc. (Jijo Kwai).	Fukuoka.	1895	38	Eng. Epis.	Work & Gifts.	...	First opened at Nagoya in 1891.

ORPHAN ASYLUMS.—(*Continued*).

Name.	Location.	Date.	No. of Inmates.	Denom.	How Supported.	Value of Plant.	General Remarks.
<i>Kyūtsui Kōjūin.</i>	Hiramatsu.	1892	8	Episcopal.	Gifts.	...	Dr. T. Nishi. Expense per inmate \$2.
Orphanage.	Kumamoto.	1895	18	Methodist.	...	...	Miss Russell. Miss Shimomura Number limited.
Total 19 Orphan Asylums with 719 Inmates.							

TABLE NO. VII.  
HOMES FOR VARIOUS CLASSES.

Name and Class.	Location.	Date.	No. of Inmates.	Denom.	How Supported.	Value of Plant.	General Remarks.
Ainu School. Day School for Ainu.	Harutori, Hokkaido.	...	45	Eng. Epis.	...	...	By Miss Payne.
Ainu School. Day School for Ainu.	Fongeshi, Hokkaido.	...	8	" "	...	...	" " "
Ainu School. Day School for Ainu.	Moshiria, Hokkaido.	1896	12	" "	...	...	" " "
Rest Home. For Ainu.	Sapporo, Hokkaido.	1893	10	" "	Vol. conts.	...	" Rev. J. Batchelor. A hospital.
Training School. For Ainu.	Hakodate, Hokkaido.	1893	20	" "	Mission	...	Mr. C. Nettleship.
Jiei-Kwan.	Fōkyō.	1888	31	Presby.	Vol. conts. and work.	\$8,000	By Rev. N. Tanura.



TABLE NO. VIII.  
HOSPITALS AND DISPENSARIES.

	Location.	Date	No. In-pati.	Denom.	How Supported.	Value of Plant.	General Remarks.
Tōkyō Memorial Hospital.	Asakusa, Tōkyō.	1887	12.	Society of Friends.	Fees & Charity.	\$5,500.	Dr. W. N. Whitney & Dr. K. Kitajima.
St. Luke's Hospital.	Asakusa, Tōkyō.	...	...	Am. Epis.	Endowment of \$4,000.	8,000.	K. Osada, M.D.
Good Samaritan Dispensary.	Fukagawa, Tōkyō.	1890	...	" "	Fees and Donations.	8,000.	Rev. Y. Sugura.
St. Hilda's Dispensary.	Azabu, Tōkyō.	1889	...	Eng. "	Miss. funds.	...	Nurse G. White.
" " Branch Dispensary.	Kyobashi, Tōkyō.	1891	...	" "	" "	...	" H. Jones.
Saving & Healing " "	Surugadai, Tōkyō.	1893	99.	Protestant.	Vol. conts.	32,878.	K. Takata.
Doshisha Hospital.	Kanda, Tōkyō.	1887	164 in 8 months.	Cong.	...	3,016.	By Dr. Berry. Land 1,900 <i>tsubo</i> , Building 555 <i>tsubo</i> .
Church Dispensary.	" "	...	...	Am. Epis.	...	...	Rev. A. D. Gring.
Sarah Porter.	Kami-chōjama- machi, Kyōto.	Oct. 1891	...	Presby.	Self-Supporting, Salaries excepted.	...	Dispensary. By Y. Hishikawa and Sarah Porter. Dr. T. Hishikawa.
West Kyōto Hospital.	Kyōto.	1897	...	Cong.	Fees.	...	Drs. Kondo and Hori.
Eternal Spring " "	Shimanouchi, Osaka.	1878	...	" "	...	4,000.	Dr. Fujinaka.
" " Branch Hospital.	Namba, Osaka.	1894	...	" "	...	1,500.	" "
Naniwa Dispensary.	Naniwa, Osaka.	1875	...	" "	...	600.	J. Maegami.
St. Barnabas' Hospital.	Osaka.	1874	...	Am. Epis.	...	15,000.	Dr. H. Laning.



TABLE NO. IX.  
GENERAL SUMMARY.

Class.	No.	Students.	Class.	No.	Inmates.
Theological Seminaries, Protestant	12	126	Orphan Asylums, Protestant	19	719
" " Roman Catholic	1	42	" " Roman Catholic	20	2,021
" " Greek Church	1	11	Total	39	2,740
Total	14	179			
Boys' Schools, Protestant	45	2,953	Homes for Various Classes, Protestant	14	287
" " Roman Catholic	2	206	" " Roman Catholic	2	100
" " Greek Church	1	53	Total	16	387
Total	48	3,212			
Women's Training Schools, Protestant	12	263	Hospitals and Dispensaries, Protestant	16	...
Girls' Schools, Protestant	63	4,964	" " Roman Catholic	16	...
" " Roman Catholic	3	180	Total	32	...
" " Greek Church	1	77			
Total	67	5,221	Whole Number of Institutions reported	...	378
Kindergartens, Protestant	20	635	" " Inmates	...	19,273
Day or Night Schls., Mostly for the Poor, Protestant	58	2,963			
" " " " " " Roman Cath.	70	3,604			
" " " " " " Greek Ch.	2	69			
Total	130	6,636			

ABSTRACT OF THE REPORT OF THE COMMITTEE ON SELF-SUPPORT RENDERED TO THE COUNCIL OF MISSIONS CO-OPERATING WITH THE CHURCH OF CHRIST IN JAPAN,  
JULY 1897.

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At the annual meeting of the Council of Missions, comprising the Presbyterian Group, which was held in the summer of 1896, a committee was appointed to collect information concerning the blanks and reports used and the methods of self-support followed by the various missions at work in Japan. A circular letter was issued containing a number of questions bearing upon the subject of self-support in its different phases. As a result of its inquiries the committee received replies from one, and in some cases from two or three members each, of some twenty-four missions. A summary of the facts elicited, and the impressions made by the extensive correspondence regarding the present condition of the churches, the temper of evangelists and people concerning self-support, and the future prospects for the development of the idea of self-support and the attainment of independence by the churches, together with the action of the Council of 1897 upon the report, is herewith given, as indicating not only the present state of efficiency of the organized church as an agency for the evangelization of the yet unevangelized millions of Japan, but also its advancement, in some degree, in spiritual life: self-support, in the words of one of the committee's correspondents, having been attained "only where the membership has been revived and filled with the spirit of God."

In this connection it should be said that opinions differ amongst missionaries as to the significance of the term "self-support"; some holding that any church existing independently of *mission funds* may be called self-supporting, while others believe a church is self-supporting only when it pays a living salary to a properly qualified pastor, as well as its incidental expenses. In other words, congregations that choose to do without a pastor rather than pay a pastor's salary in whole or in part, churches in which the

pastor supports himself, and also churches, the expenses of which are largely met by contributions from the private purses of missionaries, cannot wisely or justly be called self-supporting. The pastorless congregation soon ceases to exercise the functions of a living church, and the church that is dependent upon the private generosity of missionaries is no more self-supporting than one dependent upon mission funds.

From the general sense of the letters received the committee gathers the following :—

1. That very little progress in self-support has been made during the last five years, and that the prospect for the future is neither hopeful nor encouraging. The letters speak of the want of a true spirit, and a proper sense of responsibility regarding the matter of self-support. There are noticeable exceptions it is true ; but these are not sufficiently numerous to offset the great dearth that seems to exist throughout the length and breadth of the Christian Church in Japan, so far as an earnest desire and purpose to be independent of all forms of foreign financial aid is concerned.

2. That there are certain remedies proposed for bringing a better state of affairs, which may be classified and arranged under several heads, viz. :—

(a) The education of the people in the sacred duty of taking care of themselves. It is ascertained that to raise money spasmodically for the erection of buildings, for the relief of suffering, for benevolence, or for philanthropic purposes generally is not a difficult matter ; but the duty of contributing regularly and for the support of the Gospel in connection with local congregations meets with indifference and neglect. Intimate and sympathetic contact with the people ; urging them in a spirit of kindness and affection to meet the expenses of organization as a Christian community, the missionary himself setting the example of giving—this in general is the only effective way in the minds of some for securing the end of self-support. To these brethren all artificial methods, such as the making of pro rata estimates ; not organizing churches until they are able to pay their own expenses etc. are useless and even injurious ; that is to say, legislation on the part of the missions for the purpose of promoting self-support is uncalled for and will prove unproductive of good. Moral suasion by the missionary, not pressure from the missions, is their motto.

(b) The above is one extreme revealed by the correspondence. The opposite extreme is to make hard and fast rules, to which there shall be no exceptions, making it obligatory upon the churches and preaching places to raise a certain fixed portion of the congregational expenses, or the whole, as the case may be, according to the numerical strength or the supposed financial ability of the membership. A number of examples are given where such necessity was laid upon congregations, hitherto supported from

mission funds, with the result of their speedy attainment of self-support; whereas, on the other hand, in a number of cases the same method led to the employment of second or third rate men at smaller salaries than before, or even to, the discontinuance of regular preaching services altogether; and thus caused great injury to the cause of Christ. In some cases the change was in the direction of the combination of two or more places under one evangelist

(c) Between these two extremes, are ranged the great majority of the committee's correspondents. They believe it to be wise and even necessary to use mission money to a limited extent, disbursing it according to certain prescribed rules by which the Christians shall pay part of their regular local expenses. In this way a greater measure of liberality may be secured and the spirit and duty of self-support inculcated. These brethren would have rules, but would interpret them freely and admit of exceptions. They think that progress should be made slowly, allowing sufficient time for a healthy sentiment to grow up in the hearts of the church members. They would regard all rules and policies as rather suggestions of method than as means whereby to bring pressure to bear for the purpose of squeezing out money from the people.

3. That as to the advisability or practicability of having a general council or conference of all the missions, in which to discuss the question of self-support, and if possible adopt common measures for its solution, the majority of the correspondents are adverse, believing that it would be difficult to hit upon any one plan which would suit all the various forms of ecclesiastical machinery represented on the field. A respectable minority, however, are in favor of having such a conference, regarding it as perhaps the only way in which the problem of self-support can be solved.

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## ACTION OF THE COUNCIL ON SELF-SUPPORT.

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After a discussion occupying the greater part of two days, the following recommendations were adopted:—

- (1) That all missions co-operating in this Council make it a rule not to aid financially any church organized hereafter; and that in concurrence with the recent action of Synod on this subject we earnestly labor and pray for the entire self-support of all organized churches now receiving financial aid from the missions, within the next two years.

- (2) That in aiding companies of believers, both such as are connected with organized churches and such as are not, the missions adopt a uniform rule of not paying rent or incidental expenses.
  - (3) That in all new work, and as far as practicable in already existing work, the missions be urged to make a trial of Dr. Nevius' method in the general work of evangelization :—Employing fewer workers, paying no rent or incidental expenses, and by grouping Christians into circuits, to make the work entirely self-supporting from the very start.
  - (4) That in all cases, churches and preaching places receiving mission aid be required to fill out a monthly blank showing membership, attendance, amount and sources of all money received, and the manner in which the same has been expended ; and that this blank be a uniform one for all the co-operating missions.
  - (5) Finally that the Council appoint a standing committee of three members on self-support, to which any matter relating to the subject may be referred, and which shall report to the next meeting of the Council.
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STATISTICS  
OF THE  
URBAN POPULATION OF JAPAN.  
ON THE 31ST OF DECEMBER 1895.  
(Taken from the Official Census.)

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places	Popula- tion.	No. of Places	Popula- tion.	
Aichi Ken.	...	...	...	...	...	1,543,440
Atsuta ... ..	19,830					
Ikinomiya ... ..	13,615					
Nagano ... ..	215,083					
Okazaki ... ..	17,093					
Toyohashi ... ..	20,138					
Tsushima ... ..	12,353	6	298,117	16	101,699	
Akita Ken.	...	...	...	...	...	746,945
Akita ... ..	27,368					
Noshiro ... ..	13,233					
Tsuchizaki ... ..	12,255					
Yokota ... ..	11,952	4	64,808	18	123,214	
Aomori Ken.	...	...	...	...	...	587,123
Aomor ... ..	24,032					
Hachinohe ... ..	11,512					
Hirozaki ... ..	31,144	3	66,628	10	58,972	
Chiba Ken.	...	...	...	...	...	1,237,857
Chiba ... ..	26,490					
Choshi ... ..	14,957					
Funabashi ... ..	12,257					
Sawara ... ..	11,834	4	65,532	39	241,212	
Ehime Ken.	...	...	...	...	...	964,217
Iamaharu ... ..	14,812					
Matsuyama ... ..	33,257					
Uwajima ... ..	12,300	3	60,465	18	108,780	
Fukui Ken.	...	...	...	...	...	630,159
Fukui ... ..	44,128					
Mikuni ... ..	10,480					
Takefu ... ..	15,796					
Tsuruga ... ..	16,450	4	86,863	2	54,204	
Carried Forward...	...	24	642,470	109	688,177	5,708,841

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places.	Population.	No. of Places.	Population.	
Brought Forward.		24	642,479	109	688,177	5,708,841
Fukuoka Ken.	... ..	...	...	...	...	1,297,129
Fukuoka ... ..	60,762					
Kokura ... ..	20,132					
Kurume ... ..	27,208					
Moji ... ..	19,271					
Okawa ... ..	11,268					
Omuta ... ..	14,188	6	153,129	17	103,307	
Fukushima Ken.	... ..	...	...	...	...	1,012,894
Fukushima ... ..	17,883					
Shirakawa ... ..	12,324					
Sukagawa ... ..	10,752					
Wakamatsu ... ..	25,804	4	66,853	9	63,822	
Gifu Ken.	... ..	...	...	...	...	976,524
Gifu ... ..	31,307					
Ogaki ... ..	19,936					
Takayama ... ..	14,076	3	66,219	9	54,228	
Gumma Ken.	... ..	...	...	...	...	740,492
Kiryu ... ..	20,231					
Maebashi ... ..	34,283					
Takasaki ... ..	30,350	3	84,873	22	141,096	
Hiroshima Ken.	... ..	...	...	...	...	1,385,972
Etajima ... ..	10,880					
Fukuyama ... ..	15,649					
Hiromura ... ..	13,437					
Hiroshima ... ..	100,015					
Kurahashijima ... ..	13,512					
Nioshima ... ..	15,034					
Onomichi ... ..	20,344					
Setojima ... ..	10,886					
Washo ... ..	15,102	6	214,859	21	194,934	
Carried Forward...		49	1,228,412	107	1,245,564	11,121,852

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places.	Population.	No. of Places.	Population.	
Brought Forward.		49	1,228,412	197	1,245,564	11,121,852
Hokkaido Cho.	... ..	..	... ..	..	... ..	469,507
Hakodate ... ..	50,314					
Sapporo ... ..	46,147	* 2	96,461			
Hyogo Ken.	... ..	...	... ..	...	... ..	1,599,176
Akashi ... ..	21,066					
Amagasaki ... ..	14,677					
Himeji ... ..	28,494					
Kōbe ... ..	161,130					
Nishinomiya ... ..	12,466	5	237,833	42	253,839	
Ibaraki Ken.	... ..	...	... ..	...	... ..	1,084,157
Ishioka ... ..	12,087					
Isohama ... ..	10,336					
Koga ... ..	10,494					
Minato ... ..	11,570					
Mito ... ..	31,159					
Tsuchiura ... ..	10,991					
Yuki ... ..	11,033	7	97,730	11	69,071	
Ishikawa Ken.	... ..	...	... ..	...	... ..	779,474
Kanazawa ... ..	88,877					
Komatsu ... ..	13,355					
Wajima ... ..	10,056	3	112,288	9	60,575	
Iwate Ken.	... ..	...	... ..	...	... ..	710,598
Morioka ... ..	32,661	1	32,661	11	66,944	
Kagawa Ken.	... ..	...	... ..	...	... ..	684,288
Kwanonji ... ..	12,584					
Marugame ... ..	18,347					
Sakaide ... ..	11,997					
Takamatsu ... ..	34,277	4	77,205	25	152,507	
Carried Forward...		71	1,882,590	295	1,848,500	16,449,052

\* No particulars obtainable as to any other towns.

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of places	Popula- tion.	No. of places	Popula- tion.	
Brought Forward.		71	1,882,590	295	1,848,500	16,449,052
Kagoshima Ken.	... ..	...	...	...	...	1,063,970
Akune ... ..	15,644					
Chiran ... ..	15,432					
Ei ... ..	21,152					
Higashi Ichiku ... ..	11,992					
do. Kaseta ... ..	11,804					
do. Minakata ... ..	20,155					
do. Shibushi ... ..	10,235					
Ibusuki ... ..	15,648					
Isaku ... ..	15,414					
Ishiki ... ..	15,137					
Kagoshima ... ..	55,197					
Kajiki ... ..	12,203					
Kami Izumi ... ..	10,110					
Kanoya ... ..	10,426					
Kaseta ... ..	14,214					
Kawabe ... ..	14,550					
Kiire ... ..	10,293					
Kita Tanegashima ... ..	11,661					
Kushikino ... ..	18,936					
Miyanojo ... ..	10,135					
Naka Izumi ... ..	10,098					
Nishi Kaseta ... ..	14,305					
do. Minakata ... ..	10,991					
Sueyoshi ... ..	11,513					
Takaki ... ..	10,003					
Taniyama ... ..	24,901					
Tarumizu ... ..	14,026					
Yoshino ... ..	11,025	28	427,105	51	340,611	
Carried Forward...		99	2,309,788	346	2,189,111	17,513,022

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of places.	Popula- tion.	No. of places.	Popula- tion.	
Brought Forward.		90	2,309,788	346	2,189,111	17,513,022
Kanagawa Ken.	...	...	...	...	...	742,607
Kanagawa ...	17,001					
Odawara ...	15,181					
Toda ...	14,720					
Toyoshima ...	10,820					
Uraga ...	13,105					
Yokohama ...	170,252					
Yokosuka ...	24,030	7	266,018	20	124,160	
Kochi Ken.	...	...	...	...	...	595,211
Kochi ...	38,279	1	38,279	16	94,771	
Kumamoto Ken.	...	...	...	...	...	1,100,055
Kumamoto ...	69,828					
Mizumata ...	13,952					
Yatsushiro ...	10,280	3	94,069	22	131,697	
Kyōto Fu.	...	...	...	...	...	908,261
Fushimi ...	17,565					
Kyōto ...	340,101	2	357,666	9	59,707	
Miyagi Ken.	...	...	...	...	...	808,976
Fukaya ...	10,341					
Ishinomaki ...	18,103					
Sendai ...	82,420	3	110,864	36	219,276	
Miyazaki Ken.	...	...	...	...	...	433,295
Kobayashi ...	12,143					
Miyakonojo ...	13,133	1	25,276	33	210,197	
Miye Ken.	...	...	...	...	...	970,077
Kuwana ...	19,918					
Matsuzaka ...	13,136					
Tsu ...	30,985					
Ueno ...	12,986					
Ujiyama ...	30,375					
Yokkaichi ...	21,120	6	128,520	10	58,130	
Carried Forward...		123	3,330,480	492	3,087,045	23,071,504

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places	Population.	No. of Places	Population.	
Brought Forward.		123	3,330,480	192	3,087,049	23,071,504
Nagano Ken.	... ..	...	...	...	...	1,201,297
Hirano ... ..	10,280					
Iida ... ..	13,592					
Matsumoto ... ..	29,513					
Nagano ... ..	33,675					
Ueda ... ..	21,752	5	108,812	22	139,438	
Nagasaki Ken.	... ..	...	...	...	...	785,827
Nagasaki ... ..	72,301					
Nishi Ari-ie ... ..	11,146					
Saseho ... ..	20,780	3	104,227	43	297,324	
Nara Ken.	... ..	...	...	...	...	521,610
Koriyama ... ..	12,795					
Nara ... ..	27,441					
Totsugawa ... ..	11,000	3	51,335	15	95,522	
Niigata Ken.	... ..	...	...	...	...	1,788,308
Aikawa ... ..	15,466					
Naoetsu ... ..	10,953					
Niigata ... ..	50,480					
Sanjo ... ..	10,221					
Shibata ... ..	10,747					
Takata ... ..	20,365	6	118,232	23	157,457	
Oita Ken.	... ..	...	...	...	...	813,615
Nakatsu ... ..	13,817					
Oita ... ..	11,395					
Usuki ... ..	10,175	3	35,387	12	73,773	
Okayama Ken.	... ..	...	...	...	...	1,100,797
Okayama ... ..	53,860					
Tsuyama ... ..	12,008	2	65,958	10	61,047	
Carried Forward...		145	3,814,431	617	3,911,610	29,282,958

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places	Popula- tion.	No. of Places	Popula- tion.	
Brought Forward.		145	3,814,431	617	3,911,610	29,282,958
Okinawa Ken.	...	...	...	...	...	437,832
Naha ...	47,005	* 2	72,248			
Shuri ...	25,243					
Osaka Fu.	...	...	...	...	...	1,265,587
Higashi Hirano...	14,364	10	658,477	16	106,235	
Kami Fukushima ...	13,399					
Kitano ...	11,610					
Kizu ...	10,352					
Kujo ...	10,303					
Namba ...	29,741					
Osaka...	487,184					
Sakai ...	47,631					
Sonezaki ...	13,816					
Tennoji ...	20,077					
Saga Ken. ...	...	1	29,542	28	167,728	592,301
Saga ...	29,542					
Saitama Ken...	...	2	33,424	14	85,416	1,137,523
Kawagoye...	20,187					
Kumagai ...	13,237					
Shiga Ken.	...	3	63,090	14	83,033	699,395
Hikone ...	20,118					
Nagahama...	10,215					
Otsu ...	32,766					
Shimane Ken.	...	1	34,928	5	32,614	712,559
Matsuye ...	34,928					
Shizuoka Ken.	...	5	87,672	40	269,975	1,160,258
Hamamatsu ...	16,755					
Numazu ...	11,458					
Osada...	10,805					
Shimada ...	10,594					
Shizuoka ...	38,060					
Carried Forward...		169	4,793,821	734	4,656,611	35,288,413

\* No particulars obtainable as to any other towns.

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places.	Popula- tion.	No. of Places.	Popula- tion.	
Brought Forward.		169	4,793,821	734	4,656,611	35,288,413
Tochigi Ken.	... ..	...	...	...	...	747,203
Ashikaga ... ..	16,254					
Ashio ... ..	12,900					
Kanuma ... ..	11,422					
Tanuma ... ..	11,101					
Tochigi ... ..	21,652					
Utsunomiya ... ..	36,802	6	110,131	34	204,612	
Tokushima Ken.	... ..	...	...	...	...	685,923
Komatsushima ... ..	12,623					
Muya ... ..	17,960					
Tokushima ... ..	60,817	3	91,400	45	270,338	
Tōkyō Fu.	... ..	...	...	...	...	1,447,839
Hachioji ... ..	25,575					
Minami Senju ... ..	11,517					
Omori ... ..	10,787					
Senju ... ..	15,149					
Shinagawa... ..	15,226					
Tōkyō ... ..	1,268,030	6	1,347,184	20	124,431	
Tottori Ken.	... ..	...	...	...	...	410,391
Tottori ... ..	28,431					
Yonago ... ..	15,552	2	43,983	1	8,540	
Toyama Ken.	... ..	...	...	...	...	787,167
Himi ... ..	12,194					
Namerigawa ... ..	10,226					
Shimminato ... ..	17,431					
Takaoka ... ..	30,876					
Toyama ... ..	58,327					
Utsu... ..	13,808	6	142,862	9	57,774	
Carried Forward...		192	6,529,381	343	5,322,306	39,366,936

		Places of 10,000 inhabitants and over.		Places having from 5,000 to 10,000.		Population of Provinces.
		No. of Places.	Population.	No. of Places.	Population.	
Brought Forward.		192	6,529,381	843	5,322,306	39,366,936
Wakayama Ken.	... ..	...	... ..	...	... ..	658,491
Shingu ... ..	12,732					
Wakayama ... ..	57,542					
Yuasa ... ..	10,270	3	80,544	14	81,719	
Yamagata Ken.	... ..	...	... ..	...	... ..	801,343
Sakata ... ..	21,330					
Shinjo ... ..	11,565					
Tsurugaoka ... ..	20,046					
Yamagata ... ..	31,120					
Yonezawa ... ..	20,287	5	113,357	18	109,794	
Yamaguchi Ken.	... ..	...	... ..	...	... ..	960,324
Akamagaseki ... ..	35,961					
Hagi ... ..	18,772					
Iemurinishikata ... ..	10,331					
Mitajiri ... ..	11,374					
Tokuyama ... ..	12,230					
Yamaguchi ... ..	15,427	6	104,095	48	317,045	
Yamanashi Ken.	... ..	...	... ..	...	... ..	483,526
Kofu ... ..	35,111	1	35,111	6	35,097	
Total for Japan Proper.		207	6,862,488	325	5,865,961	42,270,620

*Formosa and the Pescadores.*

Taichu Ken.		619,701		
Taihoku Ken.		570,185		
Tainan Ken.		807,099		
Hokoto Cho (Pescadores).		44,820		2,041,809
			Grand Total.	44,312,429

## LIST OF PLACES WHERE MISSIONARY WORK IS BEING DONE.

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The following lists have been prepared by the Rev. M. H. Christlieb and so far as the information could be obtained, show the work being done at present by each of the Protestant Missions now working in Japan. As a rule, only such places are given where workers reside, foreign if marked with F, otherwise Japanese. An O indicates an organized church, where there is no mark something less is to be understood.

The editor and publishers intend to republish this list annually, making such corrections as may be required to keep it up to date. They hope also to improve it by adding the particulars of the Roman and Greek Catholic Missions.

# I. AMERICAN BAPTIST MISSIONARY UNION.

KANAGAWA KEN. Yokohama, F.O. since Kawasaki. [1872. Odawara. Kamimizu, O. Chogo, O. Harawachida. Atsugi.	HYŌGO KEN. ( <i>Contd.</i> ) Fukumoto. Ikuno. Toyooka. Kumihama.  KYŌTO FU. Kyōto.	IBARAKI KEN. Shimodate. Mito, O. Wakabe. Oguri. Kasawa. Oshima. Tokobagi. Sukugawa. Ishioka. Kawajiro.
NAGANO KEN. Owachi. Hotoke.	OSAKA FU. Osaka, F. 1892. Kogawa cho, O. Kiyohori. Sakai. Utsubo. Dembo. Kishiwada.	FUKUSHIMA KEN. Taira, O. Yumoto. Wada. Yotsukara. Izumi. Owabama. Kido. Kubota. Wanaya.
TŌKYŌ FU. Hongo ku. First Church, O. Kyobashi ku. Kyobashi Church, O. Third Church, O. Shudomi cho. Shiba ku. Shiba Church, O. Koishikawa ku. Independent Church, Koishikawa Church, Nihon Bashi ku. [O. Nihon Bashi. Asakusa ku. Saemon cho. Yotsuya ku. Minami Igacho.	KAGAWA KEN. Marugame.  OKINAWA KEN. Shuri. Naha.  YAMAGUCHI KEN. Chofu, F.O. 1886. Bakan, O. Yamaguchi. Hagi. Funaki. Onoda.	IWATE KEN. Morioka, F.O. 1887. Ichinohe. Fukuoka. Ohazama. Miyamori. Tono.
YAMANASHI KEN. Kofu, O.	MİYAGI KEN. Sendai, F.O. 1884. Kyushi, O. Shiogama. Toyama. Yanaitsu. Yokoyama. Shizugawa. Kesenuma. Maya. Akozu. Tsuya.	AOMORI KEN. Hachinohe. Sannohe. Gonohe. Karumai.
TOCHIGI KEN. Tochigi, O.		HOKKAIDO. Nemuro, F.O. 1890. Shibetsu, O. Wakkanai, O.
HYŌGO KEN. Kōbe F.O. 1887. Hyōgo. Onohama. Suma. Ikeda. Himeji, O.		

## 2. AMERICAN BOARD MISSION AND KUMIAI CHURCHES.

HYŌGO KEN.  
Kōbe, F.O. 2.  
Hyōgo, O.  
Sanda, O.  
Nishinomiya, O.  
Himeji, O.  
Akashi, O.  
Yamada.  
Izushi.  
Sumoto.  
Takawa.  
Takasago.  
Hojo.  
Yumura.  
Dojo.  
Amagasaki.

OSAKA FU.  
Osaka, F.O. 4.  
Kishiwada, O.  
Sakai, O.  
Takaishi.

KYŌTO FU.  
Kyōto, F.O. 4.  
Shuchi, O.  
Fukuchiyama, O.  
Miyazu, O.  
Anino.  
Fushimi, O.  
Kameoka.  
Hidokoro.  
Funaeda.  
Sonobe.  
Goma.  
Hinokiyama.  
Ayabe.  
Monobe.  
Mineyama.  
Yodo.  
Yabata.  
Osumi.  
Sayama.  
Hirono.  
Uji.

NARA KEN.  
Nara, O.  
Koriyama, O.  
Kamikashiwa.  
Wato.

SHIGA KEN.  
Nagahama, O.  
Hikone, O.  
Otsu, O.  
Hachiman, O.  
Minakuchi, O.  
Bodaiji.  
Mikumo.

OKAYAMA KEN.  
Okayama, F.O.  
Takahashi, O.  
Kasaoka, O.  
Amaki, O.  
Ochiai, O.  
Tsuyama, O.  
Kagato, O.  
Ukan.  
Takenosho.  
Nariwa.  
Fukuda.  
Saidaiji.  
Kurashiki.  
Tamashima.  
Kuse.  
Nishigawa.  
Emi.  
Takata.

TOTTORI KEN.  
Tottori, F.O.  
Kurayoshi.  
Shikano.

HIROSHIMA KEN.  
Hiroshima, O.  
Onomichi, O.  
Jōge.

KAGAWA KEN.  
Marugame, O.  
Shodoshima.  
Takamatsu.  
Sakaide.

EHIME KEN.  
Imabari, O.  
Matsuyama, F. O.  
Hashihama, O.  
Komatsu, O.  
Uwajima, O.  
Takai.  
Gunchu.  
Tobe.  
Kawanoye.  
Saijo.  
Nagano.  
Tokuda.  
Unomachi.  
Besshi.

KOCHI KEN.  
Kochi, O.

FUKUOKA KEN.  
Fukuoka, O.  
Yanagawa, O.  
Kurume.  
Miike.  
Omuta, O.  
Wataze

KUMAMOTO KEN.  
Kuinamoto, O.  
Yatsushiro, O.  
Minamata, O.  
Yamaga.  
Kamosaka.  
Kagami.

KAGOSHIMA KEN.  
Miyanojo.  
Kushikino.  
Kagoshima, O.

*American Board Mission etc. (Continued).*

MIYAZAKI KEN. Miyazaki, F.O. Takanabe, O. Mimizu. Nobeoka. Obi, O. Miyakonojo, O. Hososhima. Sadowara. Kobayashi. Takajo.	NIIGATA KEN. Kashiwazaki, O. Kurokawa. Niigata, F.O. 2. Nagaoka, O. Gosen. Nakajo, O. Shibata, O. Nuttari. Sango.	SAITAMA KEN. Omiya.  FUKUSHIMA KEN. Wakamatsu, O. Hongo. Fujikawa. Kitagata, O.
MIYE KEN. Hase, O. Hisai Tsu, O.	GUMMA KEN. Annaka, O. Tomioka, O. Takasaki, O. Maebashi, F.O. Fujioka, O. Haramachi, O. Shiritaka. Kuragano. Oebisu Shimano. Omama. Gokan. Nakanosuji. Ota. Sawada. Isobe. Numata. Haraichi, O.	MIYAGI KEN. Sendai, F.O. Wakuya, O. Sanuma. Nishigori. Yoneyama. Kanagasaki.  IWATE KEN. Mizusawa, O.
AICHI KEN. Nagoya, O.		HOKKAIDO. Sapporo, F.O. Urakawa, O. Shibetcha, O. Sorachi, O. Nemuro, O. Imanuel, O. Asahigawa. Iwamizawa, O. Nishiya.
FUKUI KEN. Fukui, O.		
TŌKYŌ FU. Tōkyō, F.O. 3.		
KANAGAWA KEN. Yokohama, O. Chofu.		
TOCHIGI KEN. Sano, O.		

3. BAPTIST SOUTHERN CONVENTION  
U. S. A.

FUKUOKA KEN. Kokura, F. Moji, O. Wakamatsu. Fukuoka, F.	FUKUOKA KEN. ( <i>Contd.</i> ) Hakata. Akama. Kurume.	NAGASAKI KEN. Nagasaki, F. Saseho. Haiki. Omura.
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## 4. CHURCH OF CHRIST.

AKITA KEN. Akita, F. Honjo Innai. Tsuchizaki. Arakawa.	YAMAGATA KEN. Tsurugaoka.  TŌKYŌ FU. Hongo, F. Koishikawa, F.2. Ushigome, F.4. Honjo, F.	SHIZUOKA KEN. Shizuoka, F.  FUKUSHIMA KEN. Fukushima, F.  MIYAGI KEN. Akōzu. Ashikaga.
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# 5. CHRISTIAN CHURCH OF AMERICA.

IWATE KEN.	MIYAGI KEN. ( <i>Contd.</i> )	TōKYŌ FU.
Ichinoseki, O.	Kannari (no w.)	Azabu, F.O.
Maizawa (no w.)*	Tazuri, (no w.)	Kawaguchi, (no w.)
Kannari, (no w.)	Iwadeyama.	Akabane, (no w.)
Kazawa, (no w.)	Wakuya, O.	Itabashi, (no w.)
	Ishinomaki, O.	Oji, O.
MIYAGI KEN.	Negishi (no w.)	
Wakayanagi.	Sendai, F.	
Tsukidate, (no w.)	Nakada, (no w.)	

\* no w : no resident worker.

# 6. CHURCH OF ENGLAND.

## SOUTH TŌKYŌ JURISDICTION.

TŌKYŌ FU.	SHIZUOKA KEN.	GIFU KEN.
Tōkyō, F.5. O.6.	Numazu.	Gifu, F.O.
CHIBA KEN.	Yamasemura.	Kano.
Ichikawa.	Dainincho.	Kitakata.
Hachibumura, O.	Shizuoka.	Ogaki.
Okita.	Horinouchi.	Imao.
Fusemura.	Kakegawa.	Takasu.
Ichinomiya.	Minamiyama.	
Asahimura.	Inui.	NAGANO KEN.
Tatenomura.	Ito.	Nagano.
Mizuoka.	Usami.	Sakaemura.
Kendamura.		Minamiogawa.
KANAGAWA KEN.	AICHI KEN.	Nakano.
Yokohama, F.O.	Toyohashi, F.	Iiyama.
Hadanocho, F.O.	Nagoya, F.O.	Inariyama.
	Biwajima.	Matsunoto.
	Ichinomiya.	

## KIUSHIU JURISDICTION.

NAGASAKI KEN.	KUMAMOTO KEN.	MIYAZAKI KEN.
Nagasaki, F.O.	Kumamoto, F.O.	Miyazaki
	Takase.	Shirogasaki.
KAGOSHIMA KEN.		Ueno.
Kagoshima.		
Shikaya.	OITA KEN.	SAGA KEN.
	Oita, F.	Karatsu.
OKINAWA KEN.	Beppu.	FUKUOKA KEN.
Naha.	Tomioka.	Fukuoka, F.O.
		Hakata.

*Church of England. Kiushiu Jurisdiction.*  
(Continued).

FUKUOKA KEN. ( <i>Contd.</i> )	FUKUOKA KEN. ( <i>Contd.</i> )	FUKUOKA KEN. ( <i>Contd.</i> )
Haruyoshi.	Futsukaichi.	Iitsuka.
Imajuku.	Amaki.	Sachifukuro.
Ropponmatsu.	Hiramatsu.	Otake, O.
Kurume.	Miyano.	Naokata.
Kusano, F.O.	Katashima.	Wakamatsu.
Ono.	Aido, O.	Kokura.

HOKKAIDO JURISDICTION.

HOKKAIDO.	HOKKAIDO. ( <i>Contd.</i> )	HOKKAIDO. ( <i>Contd.</i> )
Hakodate, F.O.	Kunnuhi.	Kushiro, F.O.
Tatemura, O.	Masuke.	Harutori.
Ezashizawa, O.	Hamamasu	Tenbetsu.
Otobe.	Morimura.	Tottori, O.
Kameda, O.	Minta.	Shibetcha.
Kamiiizo.	Ono, O.	Abashiri, O.
Sekinai.	Uraga.	Kitami.
Shinotsu.	Sapporo, F.O.	Atsugishi, O.
Chubetsu.	Shinkotomi.	Kiritafu
Otaru, O.	Nohoro.	Mombetsu.
Obihiro, O.	Tomakomaki.	Tsutsumiji.
Moyori, O.	Horobetsu, O.	Konpumori.
Otsu.	Wanishi, O.	Atoika.
Horoizumi.	Muroran.	Ota, O.
Samari.	Yusu, O.	Nemuro.
Setana.	Shiunkotsu, O.	
Immanuel.	Hiratori, O.	

OSAKA JURISDICTION.

OSAKA FU.	TOKUSHIMA KEN.	SHIMANE KEN.
Osaka, F.2, O.5.	Tokushima, F.O.	Matsuye, F.O.
	Chosei, F.O.	Hirosecho.
	Buyocho.	Daitomura.
	Tomioka.	Imaichi.
	Naruto.	Saigo.
	Kawashima.	Hamada, F.
	Wakimachi.	Masuda, O.
	TOTTORI KEN.	HIROSHIMA KEN.
	Yonago, F.O.	Hiroshima, F.
	Agarimichi.	Fukuyama, F.O.
	Yodoye.	Fuchuichi.
		Tomonishi.

# 7. EPISCOPAL CHURCH U. S. A.

Tōkyō Fu. Tōkyō. Tsukiji, F.O. Asakusa, O.2. Kanda, F.O. Fukagawa, O. Kojimachi, O. Kyōbashi. Kudan, F.O. Honjo, O Oji, O. Koganei. Naito. Hachioji.	FUKUSHIMA KEN. Fukushima, O. Koriyama. Miharu. Nihonmatsu, O.  MIYAGI KEN. Sendai, F.2, O.  AOMORI KEN. Aomori, F.2, O. Hachinohe. Hirosaki. Goshogawara.	MIYE KEN. Ueno, O Nabari. Kuwana. Yokkaichi. Tsu.  FUKUI KEN. Tsuruga, F.O. Fukui. Obama, O.  ISHIKAWA KEN. Kanazawa, F.2.  NARA KEN. Nara, O. Gojo. Miwa. Sakurai. Tawaramoto, O. Kutara, O. Takata, O. Gose.  Kyōto Fu. Kyōto, F.4, O.
CHIBA KEN. Sekijuku.	OSAKA FU. Osaka, F.1, O.3. Sakai, O.	
IBARAKI KEN. Okada. Furukawa.	WAKAYAMA KEN. Wakayama, O. Marusa, O. Nate. Kishi. Hashimoto.	
SAITAMA KEN. Satte, O. Kawagoye, O. Matsuyama, O. Ogawa. Kumagaya, O.	SHIGA KEN. Otsu, O. Ieje. Hikone. Nagahama.	
GUMMA KEN. Takasaki. Maebashi, F.O.		

# 8. EVANGELICAL ASSOCIATION OF NORTH AMERICA.\*

Tōkyō Fu. Tōkyō. Hachioji.	SAITAMA KEN. Tokorozawa  IBARAKI KEN. Ryugasaki.  FUKUSHIMA KEN. Sukagawa. Koriyama.	SHIZUOKA KEN. Shimoda. Numazu.  OSAKA FU. Osaka.
CHIBA KEN. Tagane. Nakano.		

\* All stations served by native pastors under the supervision of the (foreign) president of the Mission.

## 9. EVANGELICAL LUTHERAN MISSION

U. S. A.

SAGA KEN.  
Saga, F.  
Ogi.SAGA KEN. (*Contd.*)  
Kubota.FUKUOKA KEN.  
Wakatsu.10. EVANGELICAL PROTESTANT  
MISSIONARY SOCIETY.

(GERMAN AND SWISS).

Tōkyō Fu.  
Tōkyō, F.3.  
Hongo, O.Tōkyō. (*Contd.*)  
Yotsuya.  
Shitaya.CHIBA KEN.  
Chiba.

## 11. INDEPENDENT.

No report could be obtained.

12. INTERNATIONAL CHRISTIAN  
ALLIANCE.HIROSHIMA KEN.  
Bingo, F.3.

(3 Kogisho with 10 native workers).

## 13. METHODIST CHURCH OF CANADA.

Tōkyō Fu.

Tōkyō.  
Azabu, F.O.  
Tsukiji, O.  
Ushigome, O.  
Hongo, F.O.  
Shitaya, O.SHIZUOKA KEN. (*Contd.*)

Fujieda.	} Circuit.
Shimoda.	
Shironotoshi.	
Kanaya.	
Mitsuke.	} Circuit.
Morimachi.	
Kakegawa.	
Fukuroi.	
Horinouchi.	
Sagara, O.	
Hamamatsu, O.	

YAMANASHI KEN. (*Contd.*)Kusakabe, O.  
Yamura, O.HOKKAIDO.  
Sapporo.  
Takikawa.

SHIZUOKA KEN.

Shizuoka, O.	} Circuit.
Numazu, O.	
Yoshiwara.	
Omiya.	
Nakazato.	
Kajima.	

YAMANASHI KEN.  
Kofu, O.  
Katsunuma.ISHIKAWA KEN.  
Kanazawa, F.O.  
Nanao.TOYAMA KEN.  
Toyama, O.FUKUI KEN.  
Fukui, O.

# 14. METHODIST EPISCOPAL CHURCH U. S. A.

AOMORI KEN. Aomori, O. Hachinohe. Fujisaki, O. Goshogawara. Hirosaki, F.O. Kuroishi.	HOKKAIDO. Hakodate, F. O. Fukuyama, O. Yakumo. Iwanai, O. Kahato, O. Mashike. Otaru, O. Sapporo, F. O. Yoichi.	NIIGATA KEN. Sakata, O.
AKITA KEN. Akita, O. Noshiro. Odate, O.	GIFU KEN. Gifu, O. Kasamatsu, O. Ogaki.	NAGANO KEN. Azumi. Shinano, O. Iida, O. Kajima, O. Matsumoto, O. Matsushiro, O.
TŌKYŌ FU. Tōkyō, F.O.	AICHI KEN. Komaki, O. Nagoya, F. O. Nishio, O. Shinshiro. Toyohashi, O.	KAGOSHIMA KEN. Kagoshima, O. Kajiki, O. Sendai.
KANAGAWA KEN. Yokohama, F.O. Tobe, O. Fujisawa. Kamakura. Oiso, O. Odawara, O. Kanagawa.	MIYAGI KEN. Sendai, F. O.	MIYAZAKI KEN. Miyazaki.
SAITAMA KEN. Kawagoye, O. Shimamura, O. Iruma. Kumagaya, O. Honjo, O.	IWATE KEN. Morioka, O.	FUKUOKA KEN. Fukuoka, O. Hakata. Miike.
CHIBA KEN. Amaha. Ajiki, O. Sawara, O. Hishida, O.	FUKUSHIMA KEN. Fukushima, O. Shirakawa, O.	SAGA KEN. Saga, O.
IBARAKI KEN. Mizukaido.	TOCHIGI KEN. Utsunomiya, O.	KUMAMOTO KEN. Kumamoto, O. Yatsushiro.
	YAMAGATA KEN. Sendo, O. Shimodate. Yamagata, O. Yonezawa, O.	NAGASAKI KEN. Nagasaki, F. O.
		OKINAWA KEN. Okinawa, O.

# 15. METHODIST EPISCOPAL CHURCH SOUTH U. S. A.

HYŌGO KEN. Kōbe Station, F. Kōbe Circuit. Mikage.	HYŌGO KEN. (Contd.) East Kōbe. Harada. Himeji.	HYŌGO KEN. (Contd.) Awaji. Sanda.
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*Methodist Episcopal Church South U. S. A.**(Continued).*

OSAKA FU. Osaka Circuit, F.	EHIME KEN. Matsuyama Circuit, F. Uwajima Circuit, F.	HIROSHIMA KEN. Hiroshima Station, F. Iwakuni Circuit. Onomichi Circuit.
KAGAWA KEN. Tadotsu Circuit, F.	OKITA KEN. Nakatsu Circuit, F. Oita Circuit, F.	YAMAGUCHI KEN. Yamaguchi Circuit, F.

(No other report could be obtained besides the Minutes of the 6th session).

## 16. METHODIST PROTESTANT MISSION.

KANAGAWA KEN. Yokohama, F. O. 2. Matsuda Circuit. Matsuda. Yamakita. Kozu. Mayekawa.	SHIZUOKA KEN. Shizuoka, O. Shizuoka Circuit, F. Shizuoka. Hatori. Agetsuchi. Matsuno Circuit. Matsuno. Atsuwara. Kajima. Kambara Circuit. Kambara. Iwabuchi. Nakamura. Hamamatsu.	AICHI KEN. Nagoya, O. Nagoya Circuit. Inazawa. Hagiwara. Okoshi. Peninsula Mission. Utsumi. Tokonami. Kamizaki. Handa.
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## 17. PRESBYTERIAN MISSION U. S. A.

TÖKYŌ FU. Tōkyō. Hamacho. Honjo. Akasaka, O. Senju. Asakusa. Adachi, O. Hachioji.	NIIGATA KEN. Niigata. Takata, O. Murakami, O. Itayazawa. Sekimura.	HOKKAIDO. Otaru. Mombetsu, O. Asahigawa. Takikawa. Muroran.
CHIBA KEN. Matsuo, O.* Sakura, O. Omori, O. Kisarazu.	TOCHIGI KEN. Tochigi. Utsunomiya, O. Isezaki, O. Omata. Ashikaga, O. Yanada.	ISHIKAWA KEN. Kanazawa, F.O. Komatsu. Daishoji.
		TOYAMA KEN. Toyama.

\* Also called Kujukuri.

## 18. PRESBYTERIAN MISSION SOUTH.

AICHI KEN. Iwamura. Nagoya, F.O. Okazaki, F. Toyohashi. Tsugu.	GIFU KEN. ( <i>Contd.</i> ) Seki. Takegahana.  HYŌGO KEN. Arima Gun. Kōbe, F.	KOCHI KEN. Akaoka. Aki, O. Gomen, O. Kochi, F.O. Motoyama. Susaki. Tano.
GIFU KEN. Gifu. Nakatsugawa. Ogaki.	KAGAWA KEN. Sambonmatsu. Takamatsu, F. Tsuda.	TOKUSHIMA KEN. Ikeda. Tokushima, F.

19. CUMBERLAND PRESBYTERIAN  
MISSION U. S. A.

OSAKA FU. Osaka, F. Takatsuki, F.	MIYE KEN. ( <i>Contd.</i> ) Yamada. Kohama.	SAGA KEN. Ueno.
MIYE KEN. Tsu, F. Yokkaichi.	WAKAYAMA KEN. Wakayama, F. Tanabe, F.	

(Evangelistic work is also being done in other places where no workers reside).

## 20. REFORMED CHURCH MISSION U. S. A.\*

NORTH JAPAN MISSION  
REFORMED CHURCH IN AMERICA.

KANAGAWA KEN. Yokohama, F. Ch. Cp. Yokosuka, Ch. Totsuka, Cp.	AICHI KEN. Setomura, Cp. Mizuno, Cp.  CHIBA KEN. Hojo, P. Tateyama, P. Nagasu, P.	SAITAMA KEN. Wada, Ch. Tsugita, Cp. Kasukabe, Cp.
SHIZUOKA KEN. Gotemba, Cp. Koyama, Cp. Mishima, Ch. Kashiwakubo, P. Ishimura, Cp. Shimoda, P. Matsuzaki, P.	TŌKYŌ FU. Tōkyō, F. Kojimachi, Ch. Shitaya, Ch. Azabu, K.	NAGANO KEN. Nagano, K. Satte, P. Komoro, K. Ueda, F. Ch. Sakaki, P. Shinonoi, P. Matsumoto, K.

\* Ch : Church ; Cp : Chapel ; K : Kogisho ; P : Private house.

*North Japan Mission Reformed Church in America.*  
(Continued).

NAGANO KEN. (Contd.)	IWATE KEN.	AOMORI KEN.
Shiojiri, P.	Morioka, F. Cp.	Aomori, F. K.
Sawakami, Cp.	Ichinoseki, K.	
Sakashita, K.		
Iidamachi, P.		

SOUTH JAPAN MISSION  
REFORMED CHURCH IN AMERICA.

NAGASAKI KEN.	FUKUOKA KEN.	OITA KEN.
Nagasaki, F. Ch.	Kurume, K.	Nakatsu, K.
Saseho, K.		Asabara, P.
KAGOSHIMA KEN.	SAGA KEN.	Hiji, P.
Kagoshima, F. K.	Saga, F. Ch.	Oita, P.
Taniyama, P.	Karatsu, Ch.	
Kawanabe, K.	Omura, K.	MIYAZAKI KEN.
	Hita, K.	Miyakonojo, K.

21. REFORMED CHURCH IN THE  
UNITED STATES.

AKITA KEN.	FUKUSHIMA KEN. (Contd.)	MIYAGI KEN.
Akita.	Nakamura.	Furukawa.
AOMORI KEN.	Haranomachi.	Kakuda.
Hachinohe.	Taira.	Shiraishi.
	Wakamatsu.	Yoshioka.
YAMAGATA KEN.	TŌKYŌ FU.	Tome.
Yonezawa.	Tōkyō, F. O.	Masuda.
Kaminoyama.		Sendai, F. O.
Tsurugaoka.	SAITAMA KEN.	
FUKUSHIMA KEN.	Koshigae.	
Fukushima.	Iwatsuki.	
Hawamata.	Omiya.	

22. THE SCANDINAVIAN JAPAN  
ALLIANCE.

GIFU KEN.	CHIBA KEN.	TŌKYŌ FU.
Takayama, F.	Funabashi, F.	Tōkyō, F.
Hachiman, F.	Makuwari, F.	Oshima.
	Gyotoku.	KANAGAWA KEN.
	Minato.	Kamakura, F.

# 23. SOCIETY OF FRIENDS.

Tōkyō Fu. Tōkyō, F.	KANAGAWA KEN. Yokohama, F.	IBARAKI KEN. Mito. Tsuchiura.
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# 24. UNITED PRESBYTERIAN MISSION OF SCOTLAND.

Tōkyō Fu.  
Tōkyō, F2.

# 25. UNITARIAN.

Tōkyō Fu.  
Tōkyō, O.

# 26. UNIVERSALIST MISSION.

Tōkyō Fu. Tōkyō, F.	FUKUOKA KEN. Fukuoka.	SHIZUOKA KEN. Shizuoka. Fujieda.
CHIBA KEN. Hoden.	MIYAGI KEN. Sendai.	

# 27. WOMAN'S UNION MISSION.

KANAGAWA KEN. Yokohama. Sugita. Tsurumi. Hakone.	NAGANO KEN. Sakaki. Ueda.  SAITAMA KEN. Kasukabe. Kamitakano.	SHIZUOKA KEN. Iwamoto. Suzukawa. Iriyamaze.
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# 28. HEPHZIBAH FAITH MISSION.

No report could be obtained.

# 29. SALVATION ARMY.

No report could be obtained.

## MISSIONARY SOCIETIES NOW WORKING IN THE EMPIRE.

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1. American Baptist Missionary Union.
2. American Board Mission and Kumiai Churches.
3. Baptist Southern Convention U. S. A.
4. Church of Christ.
5. Christian Church of America.
6. Church of England.
7. Episcopal Church U. S. A.
8. Evangelical Association of North America.
9. Evangelical Lutheran Mission U. S. A.
10. Evangelical Protestant Missionary Society (German
11. Independent. [and Swiss.)
12. International Christian Alliance.
13. Methodist Church of Canada.
14. Methodist Episcopal Church U. S. A.
15. Methodist Episcopal Church South U. S. A.
16. Methodist Protestant Mission.
17. Presbyterian Mission U. S. A.
18. Presbyterian Mission South.
19. Cumberland Presbyterian Mission U. S. A.
20. Reformed Church Mission U. S. A.
21. Reformed Church in the United States.
22. The Scandinavian Alliance Mission.
23. Society of Friends.
24. United Presbyterian Mission of Scotland.
25. Unitarian.
26. Universalist.
27. Woman's Union Mission.
28. Hephzibah Faith Mission.
29. Salvation Army.

## LIST OF STATIONS.

## AICHI KEN.

2. American Board.
6. Church of England.
14. Meth. Ep. Ch. U. S. A.
16. Meth. Prot. Miss.
18. Pres. Miss. South.
20. Ref. Ch. Miss. U. S. A.

Biwajima 6.  
 Hagiwara 16.  
 Handa 16.  
 Ichinomiya 6.  
 Inazawa 16.  
 Iwamura 18.  
 Kamizaki 16.  
 Komaki 14.  
 Mizuno 20.  
 NAGOYA 2, 6, 14, 16, 18.  
 Nishio 14.  
 Okazaki 18.  
 Okoshi 16.  
 Setomura 20.  
 Shinshiro 14.  
 Tokonami 16.  
 Toyohashi 6, 14, 18.  
 Tsgu 18.  
 Utsumi 16.

## AKITA KEN.

4. Church of Christ.
14. Meth. Ep. Ch. U. S. A.
21. Ref. Ch. U. S. A.

AKITA 4, 14, 21.  
 Arakawa 4.  
 Honjo 4.  
 Innai 4.  
 Noshiro 14.  
 Odate 14.  
 Tsuchizaki 4.

## AOMORI KEN.

1. Am. Bapt. Miss. Union.
7. Ep. Ch. U. S. A.
14. Meth. Ep. Ch. U. S. A.
20. Ref. Ch. Miss. U. S. A.
21. Ref. Ch. U. S. A.

AOMORI 7, 14, 20.  
 Fujisaki 14.  
 Gonohe 1.  
 Goshogawara 7, 14.  
 Hachinohe 1, 7, 14, 21.  
 Hirosaki 7, 14.  
 Karumai 1.  
 Kuroishi 14.  
 Sannohe 1.

## CHIBA KEN.

6. Church of England.
7. Ep. Ch. U. S. A.
8. Ev. Ass. North Am.
10. Ev. Prot. Miss. Soc.
14. Meth. Ep. Ch. U. S. A.
17. Pres. Miss. U. S. A.
20. Ref. Ch. Miss. U. S. A.
22. Scand. All. Miss.
26. Universalist.

Ajiki 14.  
 Amaha 14.  
 Asahimura 6.  
 CHIBA 10.  
 Funabashi 22.  
 Fusemura 6.  
 Gytoku 22.  
 Hachibumura 6.  
 Hishida 14.  
 Hoden 26.  
 Hojo 20.  
 Ichikawa 6.

CHIBA KEN. (*Contd.*)

Ichinomiya 6.  
 Kendamura 6.  
 Kisarazu 17.  
 Kujukuri 17.  
 Makuwari 22.  
 Matsuo 17.  
 Minato 22.  
 Mizuoka 6.  
 Nagasu 20.  
 Nakano 8.  
 Okita 6.  
 Omori 17.  
 Sakura 17.  
 Sawara 14.  
 Sekijuku 7.  
 Tatenomura 6.  
 Tateyama 20.  
 Tagane 8.

## EHIME KEN.

2. American Board.  
 15. Meth. Ep. Ch. South.

Besshi 2.  
 Gunchu 2.  
 Hashihama 2.  
 Imabari 2.  
 Kavanoye 2.  
 Komatsu 2.  
 MATSUYAMA 2, 15.  
 Nagano 2.  
 Saijo 2.  
 Takai 2.  
 Tobe 2.  
 Tokuda 2.  
 Unomachi 2.  
 Uwajima 2, 15.

## FUKUI KEN.

2. American Board.  
 7. Ep. Ch. U. S. A.  
 13. Meth. Ch. of Canada.

FUKUI 2, 7, 13.  
 Obama 7.  
 Tsuruga 7.

## FUKUOKA KEN.

1. Am. Bapt. Miss. Union  
 2. American Board.  
 3. Bapt. South. Conv.  
 6. Church of England.  
 9. Ev. Luth. Miss. U. S. A.  
 14. Meth. Ep. Ch. U. S. A.  
 20. Ref. Ch. Miss. U. S. A.  
 26. Universalist.

Aido 6.  
 Akama 3.  
 Amaki 6.  
 FUKUOKA 2, 3, 6, 14, 26.  
 Futsukaichi 6.  
 Hakata 3, 6, 14.  
 Haruyoshi 6.  
 Hiramatsu 6.  
 Iitsuka 6.  
 Imajuku 6.  
 Katashima 6.  
 Kokura 3, 6.  
 Kurume 2, 3, 6, 20.  
 Kusano 6.  
 Miike 2, 14.  
 Miyano 6.  
 Moji 3.  
 Naokata 6.  
 Ono 6.  
 Omuta 2.  
 Otake 6.  
 Ropponmatsu 6.  
 Sachifukuro 6.  
 Wakamatsu 3, 6.  
 Wakatsu 9.  
 Wataze 2.  
 Yanagawa 2.

## FUKUSHIMA KEN.

1. Am. Bapt. Miss. Union.  
 2. American Board.  
 4. Church of Christ.  
 7. Ep. Ch. U. S. A.  
 8. Ev. Ass. North Am.  
 14. Meth. Ep. Ch. U. S. A.  
 21. Ref. Ch. U. S. A.

Fujikawa 2.  
 FUKUSHIMA 4, 7, 14, 21.  
 Haranomachi 21.  
 Hawamata 21.

FUKUSHIMA KEN. (*Contd.*)

Hongo 2.  
 Izumi 1.  
 Kido 1.  
 Kitagata 2.  
 Koriyama 7, 8.  
 Kubota 1.  
 Miharu 7.  
 Nakamura 21.  
 Nihonmatsu 7.  
 Owabama 1.  
 Shirakawa 14.  
 Sukagawa 8.  
 Taira 1, 21.  
 Wada 1.  
 Wakamatsu 2, 21.  
 Wanaya 1.  
 Yotsukara 1.  
 Yumoto 1.

GIFU KEN.

6. Church of England.  
 14. Meth. Ep. Ch. U. S. A.  
 18. Pres. Miss. South.  
 22. Scand. All. Miss.

GIFU 6, 14, 18.  
 Hachiman 22.  
 Imao 6.  
 Kano 6.  
 Kasamatsu 14.  
 Kitakata 6.  
 Nakatsugawa 18.  
 Ogaki 6, 14, 18.  
 Seki 18.  
 Takasu 6.  
 Takayama 22.  
 Takegahana 18.

GUMMA KEN.

2. American Board.  
 7. Ep. Ch. U. S. A.

Annaka 2.  
 Fujioka 2.  
 Gokan 2.  
 Haraichi 2.  
 Haramachi 2.  
 Isobe 2.

GUMMA KEN. (*Contd.*)

Kuragano 2.  
 MAEBASHI 2, 7.  
 Nakanosuji 2.  
 Numata 2.  
 Oebisu 2.  
 Omama 2.  
 Ota 2.  
 Sawada 2.  
 Shimano 2.  
 Shiritaka 2.  
 Takasaki 2, 7.  
 Tomioka 2.

HIROSHIMA KEN.

2. American Board.  
 6. Church of England.  
 15. Meth. Ep. Ch. South.

Fuchuichi 6.  
 Fukuyama 6.  
 HIROSHIMA 2, 6, 15.  
 Iwakuni 15.  
 Jōge 2.  
 Onomichi 2, 15.  
 Tomonishi 6.

HOKKAIDO.

1. Am. Bapt. Miss. Union.  
 2. American Board.  
 6. Church of England.  
 13. Meth. Ch. of Canada.  
 14. Meth. Ep. Ch. U. S. A.  
 17. Pres. Miss. U. S. A.

Abashiri 6.  
 Asahigawa 2, 17.  
 Atoika 6.  
 Atsugishi 6.  
 Chubetsu 6.  
 Ezashizawa 6.  
 Fukuyama 14.  
 Hakodate 6, 14.  
 Hamamasu 6.  
 Harutori 6.  
 Hiratori 6.  
 Horobetsu 6.  
 Horoizumi 6.  
 Imanuel 2, 6.

HOKKAIDO. (*Contd.*)

Iwamizawa 2.  
 Iwanai 14.  
 Kahato 14.  
 Kameda 6.  
 Kamiizo 6.  
 Kiritafu 6.  
 Kitami 6.  
 Konpumori 6.  
 Kunnuhi 6.  
 Kushiro 6.  
 Mashike 14.  
 Masuke 6.  
 Minta 6.  
 Mombetsu 6, 17.  
 Morimura 6.  
 Moyori 6.  
 Muroran 6, 17.  
 Nemuro 1, 2, 6.  
 Nishiya 2.  
 Nohoro 6.  
 Obihiro 6.  
 Ono 6.  
 Ota 6.  
 Otaru 6, 14, 17.  
 Otober 6.  
 Otsu 6.  
 Samari 6.  
 SAPPORO 2, 6, 13, 14.  
 Sekinai 6.  
 Setana 6.  
 Shibetcha 2, 6.  
 Shibetsu 1.  
 Shinkotomi 6.  
 Shinotsu 6.  
 Shiunkotsu 6.  
 Sorachi 2.  
 Takikawa 13, 17.  
 Tatemura 6.  
 Tomakomaki 6.  
 Tottori 6.  
 Tsutsumiji 6.  
 Uraga 6.  
 Urakawa 2.  
 Wakkanai 1.  
 Wanishi 6.  
 Yakumo 14.  
 Yoichi 14.  
 Yusu 6.

## HYŌGO KEN.

1. Am. Bapt. Miss. Union.
2. American Board.
6. Church of England.
15. Meth. Ep. Ch. South
18. Pres. Miss. South

Akashi 2.  
 Amagasaki 2.  
 Arima Gun 18.  
 Awaji 15.  
 Dojo 2.  
 Fukuda 6.  
 Fukumoto 1.  
 Harada 15.  
 Himeji 1, 2, 15.  
 Hyōgo 1, 2.  
 Hojo 2.  
 Ikeda 1.  
 Ikuno 1.  
 Izushi 2.  
 Kariya 6.  
 Kashumura 6.  
 KōBE 1, 2, 6, 15, 18.  
 Kumihama 1.  
 Mikage 15.  
 Nishinomiya 2.  
 Onohama 1.  
 Sanda 2, 15.  
 Suma 1.  
 Sumoto 2, 6.  
 Takasago 2.  
 Takawa 2.  
 Toyooka 1.  
 Yamada 2, 6.  
 Yumura 2.

## IBARAKI KEN.

1. Am. Bapt. Miss. Un.
7. Ep. Ch. U. S. A.
8. Ev. Ass. North Am.
14. Meth. Ep. Ch. U. S. A.
23. Society of Friends.

Furukawa 7.  
 Ishioka 1.  
 Kasawa 1.  
 Kawajiro 1.  
 Mito 1, 23.  
 Mizukaido 14.  
 Oguri 1.

IBARAKI KEN. (*Contd.*)

Okada 7.  
Oshima 1.  
Ryūgasaki 8.  
Shimodate 1.  
Sukugawa 1.  
Tokobagi 1.  
Tsuchiura 23.  
Wakabe 1.

ISHIKAWA KEN.

7. Ep. Ch. U. S. A.  
13. Meth. Ch. of Canada.  
17. Pres. Miss. U. S. A.

Daishoji 17.  
KANAZAWA 7, 13, 17.  
Komatsu 17.  
Nanao 13.

IWATE KEN.

1. Am. Bapt. Miss. Union.  
2. American Board.  
5. Christian Ch. of Am.  
14. Meth. Ep. Ch. U. S. A.  
20. Ref. Ch. Miss. U. S. A.

Fukuoka 1.  
Ichinohe 1.  
Ichinoseki 5, 20.  
Kannari 5.  
Kazawa 5.  
Maizawa 5.  
Mizusawa 2.  
Miyamori 1.  
MORIOKA 1, 14, 20.  
Ohazama 1.  
Tono 1.

KAGAWA KEN.

1. Am. Bapt. Miss. Union.  
2. American Board.  
15. Meth. Ep. Ch. South.  
18. Pres. Miss. South.

Marugame 1, 2.  
Sakaide 2.

KAGAWA KEN. (*Contd.*)

Sambonmatsu 18.  
Shodoshima 2.  
Tadotsu 15.  
TAKAMATSU 2, 18.  
Tsuda 18.

KAGOSHIMA KEN.

2. American Board.  
6. Church of England.  
14. Meth. Ep. Ch. U. S. A.  
20. Ref. Ch. Miss. U. S. A.

KAGOSHIMA 2, 6, 14, 20.  
Kajiki 14.  
Kawanabe 20.  
Kushikino 2.  
Miyanojo 2.  
Sendai 14.  
Shikaya 6.  
Taniyama 20.

KANAGAWA KEN.

1. Am. Bapt. Miss. Union.  
2. American Board.  
6. Church of England.  
14. Meth. Ep. Ch. U. S. A.  
16. Meth. Prot. Miss.  
20. Ref. Ch. Miss. U. S. A.  
22. Scand. All. Miss.  
23. Society of Friends.  
27. Woman's Union Miss.

Atsugi 1.  
Chofu 2.  
Chogo 1.  
Fujisawa 14.  
Hadanocho 6.  
Hakone 27.  
Harawachida 1.  
Kamakura 14, 22.  
Kamimizu 1.  
Kanagawa 14.  
Kawasaki 1.  
Kozu 16.  
Matsuda 16.  
Mayekawa 16.  
Odawara 1, 14.  
Oiso 14.

KANAGAWA KEN. (*Contd.*)

Sugita 27.  
 Tobe 14.  
 Totsuka 20.  
 Tsurumi 27.  
 Yamakita 16.  
 YOKOHAMA 1, 2, 6, 14, 16,  
 Yokosuka 20. [20, 23, 27.

## KOCHI KEN.

2. American Board.  
 18. Pres. Miss. South.

Akaoka 18.  
 Aki 18.  
 Gomen 18.  
 KOCHI 2, 18.  
 Motoyama 18.  
 Susaki 18.  
 Tano 18.

## KUMAMOTO KEN.

2. American Board.  
 6. Church of England.  
 14. Meth. Ep. Ch. U. S. A.

Kagami 2.  
 Kamosaka 2.  
 KUMAMOTO 2, 6, 14.  
 Minamata 2.  
 Takase 6.  
 Yamaga 2.  
 Yatsushiro 2, 14.

## KYŌTO FU.

1. Am. Bapt. Miss. Union.  
 2. American Board.  
 7. Ep. Ch. U. S. A.

Amino 2.  
 Ayabe 2.  
 Fukuchiyama 2.  
 Funaeda 2.  
 Fushimi 2.  
 Goma 2.  
 Hidokoro 2.  
 Hinokiyama 2.

KYŌTO FU. (*Contd.*)

Hirono 2.  
 Kameoka 2.  
 KYŌTO 1, 2, 7.  
 Mineyama 2.  
 Miyazu 2.  
 Monobe 2.  
 Osumi 2.  
 Sayama 2.  
 Shuchi 2.  
 Sonobe 2.  
 Uji 2.  
 Yabata 2.  
 Yodo 2.

## MIYAGI KEN.

1. Am. Bapt. Miss. Union.  
 2. American Board.  
 4. Church of Christ.  
 5. Christian Ch. of Am.  
 7. Ep. Ch. U. S. A.  
 14. Meth. Ep. Ch. U. S. A.  
 21. Ref. Ch. U. S. A.  
 26. Universalist.

Akozu 1, 4.  
 Ashikaga 4.  
 Furukawa 21.  
 Ishinomaki 5.  
 Iwadeyama 5.  
 Kakuda 21.  
 Kanagasaki 2.  
 Kannari 5.  
 Kesennuma 1.  
 Kyushi 1.  
 Masuda 21.  
 Maya 1.  
 Nakada 5.  
 Negishi 5.  
 Nishigori 2.  
 Sanuma 2.  
 SENDAI 1, 2, 5, 7, 14, 21, 26.  
 Shiogama 1.  
 Shiraishi 21.  
 Shizugawa 1.  
 Tazuri 5.  
 Tome 21.  
 Toyama 1.  
 Tsukidate 5.  
 Tsuya 1.  
 Wakayanagi 5.

MIYAGI KEN. (*Contd.*)

Wakuya 2, 5.  
Yanaitsu 1.  
Yokoyama 1.  
Yoneyama 2.  
Yoshioka 21.

MIYAZAKI KEN.

2. American. Board.  
6. Church of England.  
14. Meth. Ep. Ch. U. S. A.  
20. Ref. Ch. Miss. U. S. A.

Hososhima 2.  
Kanagasaki 2.  
Kobayashi 2.  
Mimizu 2.  
Miyakonojo 2, 20.  
MIYAZAKI 2, 6, 14.  
Nobeoka 2.  
Obi 2.  
Sadowara 2.  
Shirogasaki 6.  
Takajo 2.  
Takanabe 2.  
Ueno 6.

MIYE KEN.

2. American Board.  
7. Ep. Ch. U. S. A.  
19. Cumb. Pres. Miss.

Hase 2.  
Hisai 2.  
Kohama 19.  
Kuvana 7.  
Nabari 7.  
Tsu 2, 7, 19.  
Ueno 7.  
Yamada 19.  
Yokkaichi 7, 19.

NAGANO KEN.

1. Am. Bapt. Miss. Union.  
6. Church of England.  
14. Meth. Ep. Ch. U. S. A.  
20. Ref. Ch. Miss. U. S. A.  
27. Woman's Union Miss.

NAGANO KEN. (*Contd.*)

Azumi 14.  
Hotoke 1.  
Iida 14.  
Idamachi 20.  
Iiyama 6.  
Inariyama 6.  
Kamima 14.  
Komoro 20.  
Matsumoto 6, 14, 20.  
Matsushiro 14.  
Minamiogawa 6.  
NAGANO 6, 20.  
Nakano 6.  
Owachi 1.  
Sakaemura 6.  
Sakaki 20, 27.  
Sakashita 20.  
Satte 20.  
Sawakami 20.<sup>7</sup>  
Shinano 14.  
Shinonoi 20.  
Shiojiri 20.  
Ueda 20, 27.

NAGASAKI KEN.

3. Bapt. South. Conv.  
6. Church of England.  
14. Meth. Ep. Ch. U. S. A.  
20. Ref. Ch. Miss. U. S. A.

Haiki 3.  
NAGASAKI 3, 6, 14, 20.  
Omura 3.  
Saseho 3, 20.

NARA KEN.

2. American Board.  
7. Ep. Ch. U. S. A.

Gojo 7.  
Gose 7.  
Kamikashiwa 2.  
Koriyama 2.  
Kutara 7.  
Miwa 7.  
NARA 2, 7.  
Sakurai 7.  
Takata 7.  
Tawaramoto 7.  
Wato 2.

## NIIGATA KEN.

- 2. American Board.
- 14 Meth. Ep. Ch. U. S. A.
- 17. Pres. Miss. U. S. A.

Gosen 2.  
 Itayazawa 17.  
 Kashiwazaki 2.  
 Kurokawa 2.  
 Murakami 17.  
 Nagaoka 2.  
 Nakajo 2.  
 NIIGATA 2, 17.  
 Nuttari 2.  
 Sakata 14.  
 Sango 2.  
 Sekimura 17.  
 Shibata 2.  
 Takata 17.

## OITA KEN.

- 6. Church of England.
- 15. Meth. Ep. Ch. South.
- 20. Ref. Ch. Miss. U. S. A.

Asabara 20.  
 Beppu 6.  
 Hiji 20.  
 Nakatsu 15, 20.  
 OITA 6, 15, 20.  
 Tomioka 6.

## OKAYAMA KEN.

- 2. American Board.

Amaki.  
 Emi.  
 Fukuda.  
 Kagato.  
 Kasaoka.  
 Kurashiki.  
 Kuse.  
 Nariwa.  
 Nishigawa.  
 Ochiai.  
 OKAYAMA.  
 Saidaiji.  
 Takahashi.  
 Takata.

OKAYAMA KEN. (*Contd.*)

Takenosho.  
 Tamashima.  
 Tsuyama.  
 Ukan.

## OKINAWA KEN.

- 1. Am. Bapt. Miss. Union.
- 6. Church of England.
- 14. Meth. Ep. Ch. U. S. A.

NAHA 1, 6.  
 Okinawa 14.  
 Shuri 1.

## OSAKA FU.

- 1. Am. Bapt. Miss. Union.
- 2. American Board.
- 6. Church of England.
- 7. Ep. Ch. U. S. A.
- 8. Ev. Ass. North Am.
- 15. Meth. Ep. Ch. South.
- 19 Cum. Pres. Miss.

Dembo 1.  
 Kishiwada 1, 2.  
 Kiyohori 1.  
 Kogawacho 1.  
 OSAKA 1, 2, 6, 7, 8, 15, 19.  
 Sakai 1, 2, 7.  
 Takaishi 2.  
 Takatsuki 19.  
 Utsubo 1.

## SAGA KEN.

- 6. Church of England.
- 9. Ev. Luth. Miss.
- 14. Meth. Ep. Ch. U. S. A.
- 19. Cumb. Pres. Miss.
- 20. Ref. Ch. Miss. U. S. A.

Hita 20.  
 Karatsu 6, 20.  
 Kubota 9.  
 Ogi 9.  
 Omura 20.  
 SAGA 9, 14, 20.  
 Ueno 19.

SAITAMA KEN.

- 2. American Board.
- 7. Ep. Ch. U. S. A.
- 8. Ev. Ass. North Am.
- 14. Meth. Ep. Ch. U. S. A.
- 20. Ref. Ch. Miss. U. S. A.
- 21. Ref. Ch. U. S. A.
- 27. Woman's Union Miss.

Honjo 14.  
Iruma 14.  
Iwatsuki 21.  
Kamitakano 27.  
Kasukabe 20, 27.  
Kawagoye 7, 14.  
Koshigae 21.  
Kumagaya 7, 14.  
Matsuyama 7.  
Ogawa 7.  
Omiya 2, 21.  
Satte 7.  
Shimamura 14.  
Tokorozawa 8.  
Tsugita 20.  
Wada 20.

SHIGA KEN.

- 2. American Board.
- 7. Ep. Ch. U. S. A.

Bodaiji 2.  
Hachiman 2.  
Hikone 2, 7.  
Ieje 7.  
Mikumo 2.  
Minakuchi 2.  
Nagahama 2, 7.  
OTSU 2, 7.

SHIMANE KEN.

- 6. Church of England.

Daitomura.  
Hamada.  
Hirosecho.  
Imaichi.  
Masuda.  
MATSUYE.  
Saigo.

SHIZUOKA KEN.

- 4. Church of Christ.
- 6. Church of England.
- 8. Ev. Ass. North Am.
- 13. Meth. Ch. of Canada.
- 16. Meth. Prot. Miss.
- 20. Ref. Ch. Miss. U. S. A.
- 26. Universalist.
- 27. Woman's Union Miss.

Agetsuchi 16.  
Atsuwara 16.  
Dainincho 6.  
Fujieda 13, 26.  
Fukuroi 13.  
Gotemba 20.  
Hamamatsu 13, 16.  
Hatori 16.  
Horinouchi 6, 13.  
Inui 6.  
Iriyamaze 27.  
Ishiimura 20.  
Ito 6.  
Iwabuchi 16.  
Iwamoto 27.  
Kajima 13, 16.  
Kakegawa 6, 13.  
Kambara 16.  
Kanaya 13.  
Kashiwakubo 20.  
Koyama 20.  
Matsuno 16.  
Matsuzaki 20.  
Minamiyama 6.  
Mishima 20.  
Mitsuke 13.  
Morimachi 13.  
Nakamura 16.  
Nakazato 13.  
Numazu 6, 8, 13.  
Omiya 13.  
Sagara 13.  
Shimoda 8, 13, 20.  
Shironotoshi 13.  
SHIZUOKA 4, 6, 13, 16, 26.  
Suzukawa 27.  
Usami 6.  
Yamasemura 6.  
Yoshiwara 13.

## TOCHIGI KEN.

1. Am. Bapt. Miss. Union.
2. American Board.
14. Meth. Ep. Ch. U. S. A.
17. Pres. Miss. U. S. A.

Ashikaga 17.  
 Isezaki 17.  
 Omata 17.  
 Sano 2.  
 Tochigi 1, 17.  
 UTSUNOMIYA 14, 17.  
 Yanada 17.

## TOKUSHIMA KEN.

6. Church of England.
18. Pres. Miss. South.

Buyocho 6.  
 Chosei 6.  
 Ikeda 18.  
 Kawashima 6.  
 Naruto 6.  
 TOKUSHIMA 6, 18.  
 Tomioka 6.  
 Wakimachi 6.

## TÖKYÖ FU.

1. Am. Bapt. Miss. Union.
2. American Board.
4. Church of Christ.
5. Christian Ch. of Am.
6. Church of England.
7. Ep. Ch. U. S. A.
8. Ev. Ass. North Am.
10. Ev. Prot. Miss. Soc.
13. Meth. Ch. of Canada.
14. Meth. Ep. Ch. U. S. A.
17. Pres. Miss. U. S. A.
20. Ref. Ch. Miss. U. S. A.
21. Ref. Ch. U. S. A.
22. Scand. All. Miss.
23. Society of Friends.
24. United Pres. Miss. of Scotl.
25. Unitarian.
26. Universalist.

Adachi 17.  
 Akabane 5.  
 Hachioji 7, 8, 17.  
 Itabashi 5.

TÖKYÖ FU. (*Contd.*)

Kawaguchi 5.  
 Koganei 7.  
 Naito 7.  
 Oji 5, 7.  
 Oshima 22  
 TÖKYÖ CITY 1, 2, 4, 5, 6, 7,  
 8, 10, 13, 14, 17, 20, 21,  
 22, 23, 24, 25, 26.

## TOYAMA KEN.

13. Meth. Ch. of Canada.
17. Pres. Miss. U. S. A.

TOYAMA 13, 17.

## TOTTORI KEN.

2. American Board.
6. Church of England.

Agarimichi 6.  
 Kurayoshi 2.  
 Shikano 2.  
 TOTTORI 2.  
 Yodoye 6.  
 Yonago 6.

## WAKAYAMA KEN.

7. Ep. Ch. U. S. A.
19. Cumb. Pres. Miss.

Hashimoto 7.  
 Kishi 7.  
 Marusa 7.  
 Nate 7.  
 Tanabe 19.  
 WAKAYAMA 7, 19.

## YAMAGATA KEN.

4. Church of Christ.
14. Meth. Ep. Ch. U. S. A.
21. Ref. Ch. U. S. A.

Kaminoyama 21.  
 Sendo 14.  
 Shimodate 14.  
 Tsurugaoka 4, 21.  
 YAMAGATA 14.  
 Yonezawa 14, 21

## YAMAGUCHI KEN.

1. Am. Bapt. Miss. Union.  
15. Meth. Ep. Ch. South.

Bakan 1.

Chofu 1.

Funaki 1.

Hagi 1.

Onoda 1.

YAMAGUCHI 1, 15.

## YAMANASHI KEN.

1. Am. Bapt. Miss. Union.  
13. Meth. Ch. of Canada.

Katsunuma 13.

Kofu 1, 13

Kusakabe 13.

Yamuro 13.

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## THE ROMAN AND GREEK CATHOLIC MISSIONS.

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Wishing to insert something here in regard to these missions, we asked the Roman Catholic archbishop and also Bishop Nicolai to give us contributions of their own. Bishop Nicolai, with his well-known modesty, declined, saying that but little could be written about his work. Although we by no means share this opinion, we are therefore reluctantly compelled to omit any further account of his self-denying labours and well earned successes.

The Roman Catholic archbishop did not feel prepared to write a special contribution for us but very kindly furnished us instead with a small pamphlet which he said would give us correct information. We accordingly give below without alteration the second half of this pamphlet which records the more recent work of the mission.

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## THE CATHOLIC CHURCH IN JAPAN.

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Though Catholicity in Japan was to all intents and purposes extinct, the blood of so many martyrs was not destined to be shed in vain. During the

death-silence of well-nigh two centuries, the Holy See did not altogether forget this once so hopeful field of spiritual harvest. Almost contemporaneously with the final struggles of the Church of Japan, an entirely new movement was taking shape in Europe, leading eventually, under the marvellous guidance of Providence, to the erection of the Seminary of the Foreign Missions in Paris, and the formation of the greatest foreign missionary agency which the Church has ever seen, the illustrious *Société des Missions Etrangères*. In so far as the society can be said to have had "founders"—for in the literal sense of the word it had really no founder—it is the two first Vicars Apostolic for the Far East, Mgr. Pallu and Mgr. de la Motte Lambert, appointed in 1658 by Pope Alexander VII., who have the nearest claim to that title. The primary end of the new society was the creation of a native clergy in the foreign missionary countries confided to its charge; the second one, the preaching of the Gospel to the heathen. The first centre of its work was in the kingdom of Siam, where a general seminary for the training of native clergy was erected in the old capital, Ayuthia. The earliest countries of the Far East evangelized by the members of the society were Annam (Cochin China), Tonkin, Siam, and parts of China. Yet even at that early date the eyes of the society seem to have been turned towards the Forbidden Land, for two of its very first missionary bishops, Mgr. Laneau and Mgr. Cice, received in turn the barren title of Vicars Apostolic of Japan. Nothing at all practical, however, was attempted till early on in the present century. Curiosity was awakened in 1831 by the shipwreck of a Japanese vessel on the shores of the Philippines. Some twenty shipwrecked sailors were kindly received by the Spaniards, who were surprised to find them wearing Christian medals, which they appeared to reverence with superstitious veneration. On inquiry, they said they had descended to them from their ancestors. These descendants of the ancient Christians were all instructed and baptized. Already the Anglican Bible Society had been making efforts to introduce their Bibles into Japan, but had met with little success, and even been forced to fly.

To Gregory the XVI. was reserved the glory of reopening the sealed book of the history of the Japanese Church. In 1832 he erected the Vicariate Apostolic of Korea, attaching to it the Liu-Kiu or (Loo-Choo) Islands, dependencies of Japan, in the hope that they might become a gate opening into the Island Kingdom, as indeed they proved to be. Some attempts—not altogether unsuccessful—seem to have been made at this time by the *Société des Missions Etrangères* to send a few Catechists into Japan, with what fruit we know not. In 1838 we find Mgr. Imbert writing home, under date November 22nd, "*Souvent il m'arrive de tourner des regards et presque d'esperance vers les rives du Japon.*" It was the two hundredth anniversary of the massacre of Shinabara.

A new factor was about this time introduced into the Japanese problem. The various governments of Europe and the United States were making more and more energetic efforts to bring about an opening-up of Japan for commercial purposes. In the constant negotiations for this end the various navies necessarily played a leading part; the real diplomatists were the admirals and commodores, French or English, American or Russian, who carried on the only possible communications with the coy government of the Shoguns. The French authorities were willing to associate their efforts with those of the great French missionary society to gain a footing in the Land of Promise. In 1844 the French squadron was under the command of Rear-Admiral Cecile. He consented to despatch the *Alemene*, under command of Fornier-Duplon, to the Liu-Kiu Islands, having on board M. Forcade, a priest of the Missions Etrangères, and Augustine Ko, a native catechist, who had already suffered as a confessor of the Faith, and subsequently became a priest. On the Feast of the Patronage of St. Joseph, April 28th, the capital of the group, Nafa, was reached, and negotiations were at once opened with the government of the petty king. The end was that the two missionaries were allowed to remain. They soon found, however, that their condition was little better than an honourable durance. They were installed in a Buddhist monastery, but subjected to a constant and harassing surveillance.

“I was barely allowed (wrote M. Forcade) to take a little exercise on the sand or mud by the sea-shore, and even then I might not go out alone. I was surrounded by the inevitable mandarins, preceded by satellites armed with bamboos to strike the poor people and drive off any passers-by, which was naturally calculated to render me an object of odium.”

The Japanese Government having got wind of these proceedings, promptly demanded the missionary's head; but the Dutch resident at Deshima, to his credit be it said, interposed his good services, and perhaps respect for the French squadron had its influence; the danger passed over. So two years went by, without any possibility of communicating with the natives even of Nafa. In 1846 Pope Gregory XVI., to show his interest in the work, nominated M. Forcade, Bishop of Samos and Vicar Apostolic of Japan. The same year Admiral Cecile called at Nafa with his squadron and endeavoured to negotiate a treaty. The missionaries were now allowed to remain in the Tu-mai lamassery and to procure books for the study of the language, and were relieved from the vexatious surveillance they had hitherto endured. Two new missionary priests, Messrs. Adnet and Leturdu, now arrived at the Liu-Kiu Islands, whilst Mgr. Forcade went to France in the interests of his vicariate.

A gap of eight years now occurs in the progress of our history. In 1854, under the pontificate of Pius IX., M. Collin, a missionary of Manchuria,

was nominated Prefect Apostolic of Japan, but died immediately after his nomination. M. Libois, the new Superior, sent out three new missionaries to the Liu-Kiu Islands, under M. Girard; but their position was a very painful one, and, like their predecessors, they were subjected to incessant and vexatious surveillance. Once more the French naval commandant, Admiral Guerin, interposed his good offices, and a new treaty was made with the king. The missionaries were now allowed to buy some land and build a house in the centre of the town. But as regards evangelical work, all they could possibly achieve was to baptize a few babies at the point of death, and also a few old people.

In 1856, Admiral Laguerre, taking a missionary on board, visited Nagasaki; but all his efforts at friendly negotiation were in vain. Other European nations had in the interval been more successful. The real opening up of Japan is to be credited to the United States, for it was Commodore Perry who in 1853 conducted the first successful negotiation with the Shogun's Government, not without a very considerable and perhaps necessary display of force, and the American treaty was ratified in 1854. Treaties followed with Great Britain in the same year, Russia in 1855, and Holland in 1856, each providing for the admission of traders to two Japanese ports. France was still knocking at the door. In 1857, two frigates, having two missionaries on board, touched at Nagasaki, and one of the priests actually landed, but was quickly obliged to beat a retreat.

At last, in 1858, Japan was finally opened to the French, and as a consequence to the missionaries of the French society. To Baron Gros belongs the credit of negotiating the treaty at Yedo (now called Tōkyō), signed on October 9th. The ports of Yokohama, Nagasaki, and Hakodate were opened by this diplomatic key. Religious liberty was allowed to foreigners, not yet to natives. On November 28th, M. Girard, now Pro-Vicar Apostolic of Japan, writes in exulting strains to the Central Council of the Society of the Propagation of the Faith:—

“After ten years of waiting and painful uncertainty about the future of a mission always so dear to us, to behold the gates at length opened is an event in which we cannot fail to see the direct intervention of Almighty God. The treaty awards to the Minister Plenipotentiary the right of travelling all over the empire. We hope that one of us may be able to accompany him and seek out the remnants of the ancient Christian settlements said still to exist in Japan.”

Very little, however, could be done at first. Prudence made caution absolutely necessary. Missionaries were placed in each of the three treaty ports to attend to the spiritual wants of European Catholics, and chapels were erected at Yokohama and Nagasaki. That of the former town was dedicated

with considerable pomp on January 12th, 1861, and many Japanese, undeterred by severe Government edicts, daily visited it out of curiosity.

We must now turn our eyes for a moment to Rome. Already, as early as 1627, Pope Urban VIII. had permitted the Franciscans and Jesuits to celebrate yearly an Office and Mass in honour of the martyrs of their respective congregations who had been crucified at Nagasaki under Taiko-Sama in 1597. Their cause pursued its course in Rome, and finally, on Whit Sunday, 1862, Pius IX., surrounded by an extraordinary gathering of Catholic bishops from all parts of the world, had the consolation of solemnly proclaiming the canonization of these twenty-six first Martyrs of Japan.

What followed in Japan seemed like a visible answer to the honours thus so splendidly rendered to these heroes of the Faith. On February 19th, 1865, the fine Catholic church dedicated to the XXVI Martyrs was opened at Nagasaki, the scene of their martyrdom. This church had been built by M. Bernard Petitjean, a native of the diocese of Autun, who, having joined the *Société des Missions Etrangères*, had been sent out to Japan in 1860. We must let this illustrious missionary, whose name will be forever indissolubly bound up with the history of the Japanese Church, narrate the wondrous sequel in his own oft-quoted words :—

“ Scarce a month had elapsed since the benediction of the church at Nagasaki. On March 17th, 1865, about half-past twelve, some fifteen persons were standing at the church door. Urged no doubt by my Angel Guardian, I went up and opened the door. I had scarce time to say a Pater when three women between fifty and sixty years of age knelt down beside me, and said in a low voice, placing their hand upon their heart :

“ The hearts of all of us here do not differ from yours.”

“ Indeed ! ” I exclaimed. “ Whence do you come ? ”

They mentioned their village, adding : “ At home everybody is the same as we are ! ”

Blessed be Thou, O my God ! for all the happiness which filled my soul.

What a compensation for five years of barren ministry ! Scarce had our dear Japanese opened their hearts to us than they displayed an amount of trustfulness which contrasts strangely with the behaviour of their pagan brethren. I was obliged to answer all their questions, and to talk to them of O Deous Sama, O Yaso Sama, and Santa Maria Sama, by which names they designate God, Jesus Christ, and the Blessed Virgin. The view of the statue of the Madonna and Child recalled Christmas to them, which they said they had celebrated in the eleventh month. They asked me if we were not at the seventeenth day of the Time of Sadness (i.e., Lent) ; nor

was St. Joseph unknown to them; they call him O Yaso Samana yo fu, "the adoptive father of our Lord." In the midst of this volley of questions footsteps were heard; immediately all dispersed. But as soon as the new-comers were recognized all returned, laughing at their fright.

"They are people of our village," they said. "They have the same hearts as we have."

However, we had to separate for fear of awakening the suspicions of the officials, whose visit I feared. On Maundy Thursday and Good Friday, April 13th and 14th, 1,500 people visited the church of Nagasaki. The presbytery was invaded; the faithful took the opportunity to satisfy their devotion before the crucifix and the statues of Our Lady. During the early days of May the missionaries learnt of the existence of 2,500 Christians scattered in the neighbourhood of the city. On May 15th there arrived delegates from an island not very far from here. After a short interview we dismissed them, detaining only the Catechist and the leader of the pilgrimage. The Catechist, named Peter, gave us the most valuable information. Let me first say that his formula for baptism does not differ at all from ours, and that he pronounces it very distinctly. He declares that there are many Christians left up and down all over Japan. He cited in particular one place where there are over 1,000 Christian families. He then asked us about the Great Chief of the Kingdom of Rome, whose name he desired to know. When I told him that the Vicar of Christ, the saintly Pope Pius IX., would be very happy to learn the consoling news given us by himself and his fellow-countrymen, he gave full expression to his joy. Nevertheless, before leaving he wished to make quite sure that we were the true successors of the ancient missionaries. "Have you no children?" he asked timidly.

"You and all your brethren, Christian and heathen, of Japan, are all the children whom God has given us. Other children we cannot have.

The priest must, like your first apostles, remain all his life unmarried."

At this reply Peter and his companion bent their heads down to the ground and cried out, "They are celibate. Thank God!"

Next day an entire Christian village invited a visit from the missionaries. Two days later 600 more Christians sent a deputation to Nagasaki. By June 8th the missionaries had learnt the existence of twenty-five "Christianities," and seven "baptizers" were put into direct relation with them!

"Thus (to quote M. Launay's admirable resumé of this marvellous episode), in spite of the absence of all exterior help, without any

sacraments—except baptism—by the action of God in the first place, and in the next by the faithful transmission in families of the teaching and example of the Japanese Christians and martyrs of the sixteenth and seventeenth centuries, the sacred fire of the True Faith, or at least a still burning spark of this fire, had remained concealed in a country tyrannized over by a government the most despotic and the most hostile to the Christian religion. All that was required was to blow upon this spark and to rekindle its flame in order to realize once more the wish expressed by our Saviour, “I am come to cast fire upon earth, and what to do I desire but that it be enkindled?”

Such was the almost miraculous event of March 17th, 1865, in honour of which Pius IX. established a feast, with the rank of a greater double, to be celebrated for ever in Japan under the title of “The Finding of the Christians.”

It was a graceful recognition of the part played by Father Petitjean in this resurrection of the Japanese Church that further prompted Pius IX. to nominate him the following year (1866) Bishop of Myrophitus and Vicar Apostolic of Japan.

One of the first acts of the new bishop was to erect a statue to “Our Lady of Japan” in 1867, and the same year Pius IX. pronounced the beatification of 205 more of the early Japanese martyrs, including both men and women.

We cannot be astonished that, in spite of all precautions, the secret soon leaked out in Japan. Christianity was still a proscribed religion, forbidden under pain of death. No wonder the year 1867 saw the commencement of fresh attempts at persecution. In 1868 a fresh edict was issued and displayed on the public noticeboards, declaring, “The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given.” One of the missionaries, M. Lavcaine (afterwards Vicar Apostolic) had a narrow escape of being arrested. Sixty-five Christians of Urakami were actually seized.

This same year (1868) was the great national revolution, which entirely altered the system of government. This is not the place to narrate this, the most important political event which had occurred for seven centuries in Japan. Suffice it to say that the upshot of the struggle was the abolition of the Shogunate, established by Yoritomo as far back as 1192, and the resumption of supreme and undivided power by the real Emperor, the Mikado, whose supremacy had been practically dormant during all those long centuries. It was the still reigning Mikado, Mutsuhito, then only sixteen years of age, under whom this great revolution was effected. Strange to say, this restoration of the imperial power was coincident with a recrudescence of persecution. Fresh imperial edicts against Christians were published. Between October

1869 and January 1870, 4,500 Christians were deported from Urakami and the Goto Islands, the chief centres of Catholicity. Pius IX. addressed to these confessors a letter of encouragement. In reply to remonstrances from the Powers, the Government of Tōkyō in a memorandum accused the missionaries of fomenting disorder. And it was a considerable time before the Consuls could induce the Government to recall the exiles, and withdraw the measures decreed against the Christians.

The next few years are designated in the annual reports of the missionaries as a time of mingled persecution and liberty. For in spite of the expiring efforts of hostility and repression, the growth of Catholicity and the expansion of Catholic works went on very rapidly. It was not till 1873 that all religious persecution ceased. It is calculated that between 1868 and 1873 from 6,000 to 8,000 Christians were torn from their families, deported, and subjected to cruel tortures, so that nearly 2,000 died in prison. On March 14th, 1873, all the Christian prisoners were set at liberty, though the missionaries were not yet allowed to penetrate into the interior.

From this time forward the history of Catholicity in Japan has been one of most gratifying progress. The number of missionary priests sent out by the society largely increased, rising from 3 in 1860 to 28 in 1880, and to 98 in 1895. Nuns were introduced, belonging to the two Societies of St. Paul of Chartres and of the Child Jesus. The first religious women entered Japan in 1872, and soon had several native postulants. The first native nun (at least in modern times), and also the first to die, was Agatha Kataoka Fuku, in religion Sister Margaret, the sister and daughter of martyrs, who herself died quite young from the effects of the ill-usage she had endured as a child in gaol, where she saw her father perish under the blows of the executioner. In 1882 Sister Julia (Maria Fuyu), and in 1885 Sister Mary (Melania Kustugi Totu) were professed. These were the first fruits of the religious life in the new Church of Japan. There are now a good number of native nuns, both professed and postulants. A native clergy, too, has been created, the first Japanese priest having been ordained in September 1883, and twenty native priests are already at work. "If," says Louvet, "in the hour of trial this heroic Church, which was able with mere catechists to preserve the Faith, had had a native clergy, it is probable that Japan would at the present day be well-nigh Christian."

The ecclesiastical government of Japan has necessarily developed to keep pace with this religious growth. In 1876 (June 3rd) Pope Pius IX. divided the vicariate of Japan into two, a North and a South vicariate. His successor, Leo XIII, in 1888 (March 16th), created a third vicariate, Central Japan, out of that of South Japan; and in 1891 (April 17th) divided that of North Japan, erecting the new vicariate of Hakodate. The preceding year, on the

25th anniversary of the "Discovery of the Chrisuians," the First Provincial Synod of Japan was held at Nagasaki, close to the tomb of Bishop Petitjean (who had died October 7th, 1884), and in the very church where the wonderful event of March 17th, 1865, had taken place.

"Who could then have told Father Petitjean (wrote his successor, Mgr. Jules Cousin) that twenty-five years later would be assembled at the foot of the same altar four bishops, with over thirty missionaries and native priests, and that his first meeting with a few poor women, who were praying to Santa Maria, would have had such rapid and consoling results?"

At this synod was first announced the great and crowning act long contemplated by Leo XIII.—the formal creation of the Japanese hierarchy. This was effected by the Apostolic Letter *Non maius Nobis*, dated June 15th, 1891. In this interesting document the Holy Father, after a brief but succinct summary of the history of Catholicity in Japan from the time of St. Francis Xavier down to our own day, refers in graceful terms to the "courtesy of justice" of the present Japanese Government towards Catholic missionaries, and especially to the interchange of amenities between the Holy See and the Mikado. The latter had solemnly received Mgr. Osouf in 1885 with an autograph letter from Leo XIII., expressing the Pontiff's gratitude at the benevolent disposition of the Japanese Government; and in his turn had deputed a diplomatist to Rome to offer his imperial congratulations on the Pope's sacerdotal jubilee.

The Pontiff then proceeds to create and delimit the four sees. The Metropolitan See is fixed at Tōkyō, "the illustrious city, which is the capital of the Empire and the residence of the most serene Emperor," and is bounded on the north by the provinces of Echigo, Iwashiro, and Iwaki; in the south it embraces the provinces of Echizen and Owari, and extends to the shores of Lake Biwa. It is thus a continuation of the old vicariate of North Japan, minus that of Hakodate, which had been detached only in the April of the same year.

Of the suffragan sees, that of Hakodate, like the vicariate of the same name, embraces the whole of Japan north of the archdiocese, with Yezo, the island of the Ainus, and the Kurile Islands. The see of Nagasaki occupies South Japan, in continuation of the old vicariate, embracing the islands of Kyu-Shu, Hirado, Goto, Chushima, the Liu-Kiu Isles, and several smaller ones. All the rest, the former vicariate of Central Japan, from Lake Biwa to the south of the main island of Nippon, and including the island of Shikoku, forms the diocese of Osaka. The former Vicars Apostolic now became bishops with territorial titles: Mgr. Osouf being first Archbishop of Tōkyō, and Metropolitan; Mgr. Cousin, Bishop of Nagasaki; Mgr. Midon, Bishop of Osaka; and Mgr. Berlioz, Bishop of Hakodate.

With the creation of the hierarchy, the Church of Japan enters upon an entirely new era of her history.

The following table gives a summary view of the growth of the Japanese Church in this century :—

Year.	Superiors.	Missioners.	Native Clergy.	Churches and Chapels.	Schools.	Numbers of Catholics.
1860	1 Prefect Apostolic.	2	0	0	0	(none known)
1870	1 Vicar     ,,	13	0	4	0	10,000
1880	2     ,,     ,,	28	0	80	60	23,989
1891	{ 1 Archbishop, and 3 Bishops. }	82	15	164	64	44,505
1896	,,	93	20	214	75	52,177

The following additional particulars regarding religious persons and works in the four dioceses are taken from the most recent sources :—

Archdiocese of Tōkyō.—There are 9,016 Catholics ; 32 native catechists ; 14 Brothers of Mary for education of boys ; 25 Sisters of the Holy Child, some of them natives, besides 8 novices ; 10 Sisters of St. Paul, with 5 native postulants. There is an ecclesiastical seminary, a preparatory college, a Marist college with 102 boys ; also 18 primary schools and 4 orphanages containing 2,675 pupils. There is also a Leper asylum at Gotemba with 34 lepers, and 3 dispensaries kept by the nuns.

Diocese of Nagasaki.—This is the most Catholic part of Japan, containing (in 1895) 32,655 Catholics. There are now 17 native priests in it, and 14 native clerics ; 50 native catechists for preaching to the heathen, and 150 more for religious instruction of Christians ; 6 Marist Brothers ; 12 European and 4 native nuns. There are further a seminary, a school for catechists, 8 communities of native sisters for hospital and school work, with 180 members ; 5 farms and workshops (238 inmates), 7 orphanages (389 children), 3 dispensaries.

Diocese of Osaka.—There are 4,432 Catholics ; 54 native catechists ; 14 nuns and 2 postulants ; 13 schools, with 759 pupils, and 5 orphanages.

Diocese of Hakodate.—Contains 4,199 Catholics ; 24 catechists ; 12 nuns, and 5 schools, with 536 pupils. The speciality of this mission is that it embraces that curious aboriginal race, the Ainus of Yezo, the evangelization of whom was seriously taken in hand by Bishop Berlioz in 1893.



# I N D E X.

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## A.

Ackermann ... ..	202
Ai no izumi ... ..	200
Ainu Mission ... ..	300
Akamatsu's creed... ..	87
Allgemeine Evangelisch Protestantische Missions- verein ... ..	150, 200
American Baptists ... ..	60
American Bible Society	83, 199, 309
American Tract Society	83, 199, 336
American Board of Commis- sioners for Foreign Missions	25
American Mission Home ...	26
Annaka... ..	69, 95
Aoki, Viscount ... ..	300
Assassination of Foreigners...	14
"    "    Ii Kamon ...	13
"    "    Okuma at- tempted ... ..	242
Awazu Kōmei ... ..	96
Ayabe ... ..	21

## B.

Ballagh J. H. ... ..	9, 40
Bancho Church ... ..	178, 215
Baptist Free Miss. Soc. ...	7, 60
Baptist Group ... ..	1873-1883 82 1883-1890 198 1890-1897 309
"    Soc. F. Prop. Gosp. ..	82
Batchelor J. ... ..	300
Benmo... ..	55
Berkeley Temple Mission	150, 277
Berlioz Bishop ... ..	438
Berry ... ..	25, 73, 74, 180, 283
Bible class per distance ...	21

Bible Societies ... ..	1873-83 83 1883-90 199 1890-97 309
Bible Translation... ..	19, 224
Bickersteth Bishop ... ..	189, 294
Bishops of Episcop. Ch. ...	188
"    "    Rom. Cath. Ch....	438
Bismarck ... ..	125
Blavatsky ... ..	140
Book of Prayer ... ..	190
Brit. and For. Bible Soc. ...	84
Brown S. R. ... ..	19, 77
Buddhism repressed by Government ... ..	37
Buddhism favored ... ..	37
"    abolition of State priesthood ... ..	124
Buddhism declining	85, 139, 265
Buddhism pamphlets against Christianity ... ..	90
Buddhism opposition to Christianity ... ..	134
Buddhism reform movements	135
Burnside ... ..	25
Buss on Missions... ..	205

## C.

Canadian Church Mission	150, 188
Canadian Methodists ... ..	59, 305
Carrothers ... ..	34
Cate ... ..	314
Charities, Census of ... ..	361
China, war with ... ..	252
Chinese books used ... ..	20, 34, 84
"    characters ... ..	16
Chioan Omichi on reform of Buddhism ... ..	136
Christian Alliance ... ..	150, 202
"    Church of America	150

Christlieb ... ..	215
Chronology ... ..	46
Church of Christ ... ..	153, 312
Church Miss. Soc. ... ..	25, 79
Clark Dr. ... ..	67, 97
Clement. ... ..	310
Concessions ... ..	11
Confucianism ... ..	49
Congregationalists { 1873-83	54
{ 1883-90	177
{ 1890-97	277
Constitution ... ..	148, 238, 247
Cousin, Bishop ... ..	438
Cumberland Pres. Miss.	60, 183

## D.

Davidson .. ..	91
Davis ... ..	25
Dayananda Saraswati ... ..	143
Denning ... ..	97
Diercks ... ..	24
Diet ... ..	248
Disciples of Christ ... ..	150
Doshisha 35, 61, 69, 154, 165,	281
Dutch in Nagasaki ... ..	6, 7

## E.

Eby ... ..	306
Edicts against Christianity ...	33, 39
Edinburgh Med. Miss. Soc. 59,	199
Education, Imperial Rescript	
on, ... ..	267
Educational work 1861 ... ..	22
"     "     1897 ... ..	257
"     "     Congrega-	
tionalists	165
"     "     Itchi Kyo-	
kwai ... ..	174
Efforts at Union ... ..	217
Eleemosynary work ... ..	344
Emperor in Yedo ... ..	27
ENSOR ... ..	25, 41
English Literature, influence	
of, ... ..	262
Episcopal Church U.S.A. 9, 80,	188
{ 1873-83	79
Episcopal Group 1883-90	187
{ 1890-97	294
Evangelical Alliance ... ..	63, 99
"     "     Japan	
Branch	218

Evangelical Association of	
North America ... ..	60, 81, 308
Export and Import 1897 ... ..	256

## F.

Faulds ... ..	78
Ferris Seminary ... ..	35, 61
First Baptism ... ..	9
" Church ... ..	40
" Convention of Mission-	
aries 1872 ... ..	43
" Japanese Tract ... ..	19
" Missionaries ... ..	9
" Mission School ... ..	34
Foreign Education Committee	
Y. M. C. A. ... ..	325
Foreign Literature, influence	
of ... ..	262
Francis Xavier ... ..	3
Fukui ... ..	35
Fukuin Shimpō ... ..	85, 292
" Shūhō ... ..	200
Fukyu Fukuin Kyokwai	200, 214
Fukuzawa ... ..	126
Fukagawa ... ..	32

## G.

General Evangelical Protest-	
ant Missionary Society ...	150
German Congregation in	
Tōkyō and Yokohama ...	212
German Ref. Church U.S.A.	183
Glad Tidings ... ..	85, 292
Goble ... ..	7, 9, 20
Gneist's advice ... ..	50
Graham Seminary ... ..	61
Greek Cath. Mission ... ..	231
Greene ... ..	25
Gregorian Calendar ... ..	46
Griffis ... ..	35
Gulick ... ..	25, 32, 73

## H.

Hachiman ... ..	149
Hardy ... ..	67
Hare, Bishop ... ..	294
Harris ... ..	169
Hawkes ... ..	318

Hepburn ... ..	9, 18, 23, 286
Hering ... ..	213
Hierarchy, Rom. Cath. ...	438
Home Mission Board of Itchi Kyokwai ... ..	185
Hospitals ... ..	78, 180
Huber ... ..	53

## I.

Ichī Roku ... ..	46
Ichikawa Yeinosuke ... ..	32
Ii Kamon no Kami ... ..	13
Imperial Rescript on Education ... ..	267
Import and Export 1897 ...	256
Independence movement ...	94, 276
Independent Churches... ..	96, 215
Inouye, Count ... ..	165
Institutional Church work ...	361
Ishii Orphanage ... ..	367
Ise <i>see</i> Yokoi... ..	
Itagaki ... ..	130
Ito's Journey ... ..	125
Itchi Kyokwai ... ..	76
Iwakura embassy... ..	47
„ on removal of Edicts ...	32

## J.

Janes ... ..	35, 70
Japan Evangelist... ..	292
Jesuit Mission ... ..	3, 15
Jo-i Son-no ... ..	14
Jurisdiction of Prot. Bishops	295

## K.

Kaigan Church ... ..	41
Kana ... ..	16
Kanagawa ... ..	6
Kanamori ... ..	70, 163, 178
Kato on Moral Education ...	244
Katsu Awa ... ..	6
Katsura... ..	162
Kesselring ... ..	213
Kidder ... ..	26, 35
Kindergarten ... ..	367
Kiristokyo Shimibun ... ..	200
„ Zasshi... ..	201
Kitabatake on the Reform of Buddhism... ..	135

Kitagaki ... ..	167
Klein ... ..	307
Knapp ... ..	318
Kodera on Shintoism... ..	147
Kozaki ... ..	200, 283
Kumiai Churches ... ..	70, 77
„ independence ... ..	276
<i>(See also Congregationalists)</i>	
Kumamoto ... ..	53, 178
„ Band ... ..	70
Kyū sei, Reform Movement in Buddhism ... ..	139

## L.

Lambuth ... ..	305
Langhans on Mission ... ..	206
Language Jap. ... ..	17
„ „ developed through foreign influence...	263
Lawrance ... ..	319
Laws against Christians ...	14
Leavitt E. ... ..	314
Leavitt Miss... ..	201
Leper asylum at Gotemba ...	439
Liberal Christians inclined to Mission ... ..	204
Liggins ... ..	9
Lisco ... ..	205
Lipsius on Mission ... ..	212
Liukiu Rom. Cath. Mission...	432
Luther jubilee 1883 ... ..	105

## M.

MacCaulay ... ..	308
Magazines ... ..	199
Makimura ... ..	105
Martin ... ..	20
Mass Meetings ... ..	92
Material Prosperity 1897 ...	254
Matsudaira ... ..	35
Matsuyama on Shintoism ...	147
Max Mueller on Mission ...	205
McKim, Bishop ... ..	295
Medical Mission ... ..	2, 59, 74
„ „ 1873-83 ... ..	83
Meiji Gakuin ... ..	174
Methodist Church of Canada ...	59, 81, 194, 301
Methodist Episcopal Church South ... ..	150, 194, 304

Methodist Episcopal Church	
U.S.A. ...	59, 80, 194, 302
Methodist Protestant Mission	60,
80, 194,	307
Methodist Group...	{ 1873-83 80
1883-90	194
1890-97	301
Midon Bishop ...	438
Miller Mrs. ...	85
Miller (Y. M. C. A.) ...	329
Minamoto Hisamitsu ...	55
Miura Toru ...	85
Miyagawa ...	105
Miyoshi Taizo ...	345
Modern Theology ...	210, 347
Monto Sect ...	80
Mori ...	49, 148, 165
Mott (Y. M. C. A.) ...	331
Munzinger ...	215

## N.

National Bible Society of	
Scotland ...	84
Native Missionary Society ...	98
Neesima ...	23, 65, 165, 169
Newspapers ...	199
Nicolai, Bishop ...	252
Niigata ...	179
Nimura ...	41
Nippon Sei Kyokwai ...	191
Nishimura on Christianity ...	134
Niven (Ainu Mission) ...	300

## O.

Ogawa ...	41
Ogawa Yoshiyasu ...	77
Okubo ...	53
Okuma, assassination at-	
tempted ...	242
Okuno Masatsuna ...	77
Olcott ...	140
Open Ports ...	11
Orphanages ...	367
Osaka Conference ...	100
Osborn ...	314
Osouf Archbishop ...	438

## P.

Palm ...	83
Parrish ...	202

Passport question... ..	12
Patch, Samuel ... ..	8
Perin ... ..	314
Periodicals ... ..	199
Perry's expedition ... ..	5
Persecutions... ..	28
" Rom. Cath. ... ..	230
Petitjean ... ..	434
Pinto ... ..	3
Poole Bishop ... ..	189
Population, Urban 1896 ...	396
Prayer book revised ... ..	296
Prayer Meetings ... ..	106
Presbyterian Church U. S. A.	9, 76
" " South ... ..	183
" Mission South ... ..	150
" Group { 1873-83	76
1883-90	182
1890-97	284
" preamble to	
Apostolic Creed ... ..	287
Prisons ... ..	75
Prison Mission ... ..	345
Prosperity, Material 1897 ...	254
Protestanten Verein .. ..	209
Prudential reasons for Chris-	
tianity ... ..	128
Pruyn ... ..	26

## R.

Reformed Church Mission	
(Dutch) ... ..	9, 76
Reformed Church Mission	
(German) ... ..	60
Relation of Catholic and	
Protestant Missions ... ..	235
Relation of Missions ... ..	341
Religious Tract Society ...	84
Rennyō Shōnin ... ..	87
Results of Mission 1889 ...	152
Revivals ... ..	106
Rice C. E. ... ..	314
Richardson ... ..	307
Rikugo Zasshi ... ..	98, 200
Riu Kiu Rom. Cath. Mission	432
Roman Catholic Christians at	
Urakami ... ..	30, 229, 434
Roman Catholic Mission	229, 430
Ronin ... ..	14
Rutland (speech of Neesima)	68

## S.

Saga ... ..	53
Saigo rebellion ... ..	50
Sake brewed... ..	201
Samurai, hostility ... ..	12, 26
„ deprived of swords	53
Sapporo agricultural school...	97
Sawayama, Paul ... ..	76
Schiller ... ..	215
Schmiedel ... ..	214
Schools, Japanese ... ..	257
„ „ attendance	257
„ of American Board	173
Schouler ... ..	314
Scripture Union ... ..	227, 338
Self support ... ..	94, 392
Sendai ... ..	179
Sentaro ... ..	8
Shaw ... ..	91
Shimadzu Saburo... ..	52, 55
Shinri ... ..	200, 214
Shinsakaye bashi Church ...	63
Shin Sect ... ..	86
Shinto ... ..	18, 23, 240, 265
„ grants withdrawn ...	39
Shinto abolition of State	
priesthood... ..	124
Shinto continued importance	146
Shin yaku zensho dampaku	134
Shogunate, downfall ... ..	26
Simmons ... ..	9
Smith J. T. ... ..	307
Society for promoting female	
education in the East 60, 83, 199	
Society for promoting the	
Gospel ... ..	59, 80
Society of Friends ... ..	150, 202
Sonnō hōbutsu daidōdan,	
Buddhist Society ... ..	136
Sōshi ... ..	241
Spencerianism ... ..	274
Spinner ... ..	138, 162, 200, 213
Stations of Mission Work ...	495
Statistics ... ..	1883 62
„ 1889	151
„ 1896	350
„ 1890 and 1896	
„ compared... ..	358
„ Roman catholic	359, 439
Stock companies ... ..	255
Summer school ... ..	173, 202
Sunday introduced ... ..	46

Supplementary Chapter ...	246
Swift Y. M. C. A. ... ..	324

## T.

Table of Stations of Mission	
Work ... ..	495
Tanaka... ..	165
Taylor ... ..	74
Temmai Shinshi ... ..	200
Temperance movement ...	201
Theosophy ... ..	140
Thirty-nine articles ... ..	191
Thompson ... ..	41, 62
Toda Tadatsu ... ..	77
Toleration begun ... ..	33, 45
Tomita ... ..	179
Tottori ... ..	179
Toyama on Christian educa-	
tion of women ... ..	161, 248
Toyama on winning gradu-	
ates for Christianity... ..	163
Tōyō Eiwa Gakkō ... ..	306
Tract Societies ... ..	83, 199, 336
Translation of Bible ... ..	19, 224
Translation of N. T. ... ..	84
Treaties, new ... ..	251
Treaty ports... ..	11
Tsukiji Hospital ... ..	78

## U.

Union, efforts at ... ..	217
„ of Missionary bodies	59, 76
„ Theological School of	
Presbyterians ... ..	60, 67
Unitarianism recommended as	
state religion ... ..	148
Unitarian Mission ... ..	150, 316
„ Zasshi ... ..	200
United Presbyterians of	
Scotland ... ..	59, 76
Universalist Mission ... ..	314
University Tōkyō ... ..	260
Urakami, Christians dis-	
covered ... ..	30, 229, 434
Urban population 1896 ...	396

## V.

Verbeck ... ..	9, 15, 21, 34, 101
Vigroux, Abbé ... ..	229

## W.

Wadagaki ... ..	213
Wakasa ... ..	21
War with China ... ..	252
Warren... ..	25
Weimar, Grand-duke of ... ..	208
William I emperor ... ..	125
Williams, bishop... ..	9, 188, 294
Wilson, bishop ... ..	304
Wishard ... ..	146, 173, 202, 328
Woman's Union Mission ... ..	26, 83, 183, 199
Women in Japan... ..	25
,, influenced by Mission	160
,, Schools for	161, 248, 261
Written Characters ... ..	16
Wycliff College Mission ... ..	150

## Y.

Yamamoto ... ..	73
Yano Riyu, first baptized ... ..	10
Yasui Chuhei ... ..	55
Yasu Taiji, antichristian society ... ..	133
Yedo Residence ... ..	27
Yokoi 28, 29, 71, 105, 130, 178, 181, 200, 283	
Yokoi priest ... ..	92
Yokohama Conference 18, 72, 99	
Young Men's Christian As- sociation 98, 173, 200, 202, 321	

## Z.

Zenana Mission Society... ..	188
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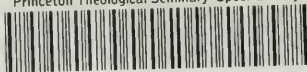




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